

23 October 1716

A N

EXCELLENT TREATISE
touching the restoring
again of him that
is fallen:

Written by the woorthy man Saint
Iohn Chrysostome, Archbishop of Con-
stantinople, to Theodorus a friend of his,
who having once imbraced the truth of Christs
Gospell, fell from it by lewd living: not unfit to
be read and perused by all those, that shall
be desirous to stir vp, either them-
selues, or other being in
the like case.

*Turned and put into English, out of an
ancient Latine translation,
written in volume 2
by R.W.*

1. *Iohn. 1, vers. 1, 2.*

If any man sinne, we haue an advocate with
the father, Iesus Christ the Just, and
he is the reconciliation for
our sinnes.

Printed at London by Ar. Hatfield
for Io. Winnington at the golden
Tunne, neere to S. Dunstons
Church in Fleetstreet,

1 5 8 8 7

Of the profit of this Treatise.

THe prince of Surgeons, Phœbus son
In curing famous was :
Machaon and his brother too,
By art brought much to pas.
The best of these in festred sores.
Did all, and could no more :
To soule of man corrupt by sinne,
Their skill denied a dore.
But heere behold'gainst dreadful crime.
A soueraigne medicine lies :
A Moly, Panacea sweete,
To him that upward flies.
If fallen downe thou feele despaire,
Read through this pamphlet small :
It Theon cheiras, powerfull salve,
In such assaults maist call.

R. W.

1. Pet. 4, 3.

It is sufficient for vs that we haue spent the time
past of the life, after the lust of the Gentils; walking
in wantonnes, lusts, dronkennes, in gluttonie, drink-
ing, and in abominable idolatries.

To the Worshipfull
and his especiall good
friend, *Maister Iohn Kemp-*
borne Esquier, R. W. wisheth in
this life prosperous successe in all
affaires, and in the life to
come a crowne of
glorie.

Seeing alwaies it hath
been accounted a su-
perfluous worke, ei-
ther to commende in A-
pollo wisdom, or to ex-
ol in Hercules puissance,
or to praise in Minerua
knowledge : it may bee
thought no lesse needlesse
forme, to praise in fined
words and garnished stile
if so I were able to do)
your ardent zeal in Gods
path, and maruellous af-
fection towards the true

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professors thereof. And because among those that know you, it shineth so oriently, as in words to set it forth, were rather to imbeazle than illustrate it; and among those that know you not, by commending it abundantly may feare the censure of smoothing, I thinke it better, at this time (as Sallust saith of Carthage) to speake nothing at all of it than a little. Yet surely (though the enuious happily mislike it) this I am firme, when I bethought to find a meete protector for this pamphlet, that might loue it, as Antonine the Emperor was wont to loue books, as Alphonsus

DEDICATORIE.

And thus was accustomed to esteeme the works of Cicero, that might reade it diligently as Erasmus did Terence, as bishop Iewell did Horace, as Ladie Iane Graie did Platoes Phaedon : none came to my minde before your Worship, vnder the wings of whose tuition, these my slender labors might safely be shadowed, from all the malice of spitefull reproouers and taunting carpers. Now concerning the worke, some I knowe will finde fault with my presumption, that being a tender suckling and novice in good letters, I would dare to put foorth ought in print, especially

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in such a plentiful time
of bookes. Let these take
this answere; that I did
it not voluntarily but in-
forced, and that by the
request, not of one or two
but of many, whose good
will I haue often experi-
mented, whose friendship
in the Lorde I will not
(for a small cause) violate
whose authoritie I may
not despise. For lighting
by chance on this treatise
of Chrysostome, reueren-
cing it at the first sight
more for antiquitie than
ought else, as soone as
I had read it ouer, I did it
faithfully for my private
vtilitie into English, neuer
thinking it should come
to this passe. But hauing
lent

DEDICATORIE.

ent it vnto some of my
 friends, desirous of such a
 peece of matter, they fell
 suddenly into that liking
 and louing of it, that they
 neuer ceased exhorting,
 begging, compelling (I
 may say) vntill (maugre
 my head) I granted, it
 should go forth for the
 benefit of many. Which
 now being newly borne
 and come into the world,
 I beseech your courtesie
 to receiue into your pa-
 tronage: and as it procee-
 ded from a willing mind,
 so to take it with a glad-
 some countenance. And
 notwithstanding this te-
 stimonie of a gratefull
 mind, do not any waye
 counterpoise the weight

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of your demerits, yet
beseech you to accept
the poore widowes mites
and of the cheerfull gi
uers mind. Thus surcea
sing any longer to inter
rupt your Worships seri
ous affaires, I suppliantly
craue of the Almighty
daily to augment his gra
ces in you and the vertuo
ous Gentlewoman your
wife, that after your race
ran in this dale of misery
you may for euer enioy
the sight of Christ Iesus
in heauen. From Chud
leigh, Anno. 1587.

*Your worships daily
and humble Orator,*

ROB. WOLCOMBE

Of the restoring a-
gaine of him that
is fallen.



H, that my head Ier.9.1.
were (ful) of wa-
ter, & mine eies
a fountayne of
tears! Much more

ly is it spoken of me now, than
at that time, of the Prophet of

God. For howbeit not many ci-

ties, neither a whole countrey is

to be lamented of me, yet I must

mourn for a soule, of more worth

than many natiōs, of more price

than many cities. For if one that

doe the will of God, be better

than a great companie of the

wicked, thou also wast better

once, than many multitudes of

the lewes. Wherefore let no man

wonder, if I peradventure vse

more large lamentations at this

time, and powre out more plenty

of teares, than at that time the

Prophet did. For (as I said) I do

not

*The weeping
and mourning
once of the per-
son to whom
he writeth.*

Eccles. 16.3.

*The cause of
his lamenta-
tion.*

nor bewaile the sacking of a citie
which is taken, nor the thraldom
of the common people little
by: but the downefall of an ex-
cellent soule, and the ruine of a
temple which Christ inhabited
If any euer knew the ornaments
of thy minde, which now the
flame of the diuell hath consu-
med; if any euer beheld the tem-
ple of thy body, when it glittered
with the brightnes of chastitie
soothly, he would deeme that la-
mentation of the Prophet small
and much inferior: wherein he
bewaileth that the hands of Bar-
barians had prophaned the holy
place, and that the enemies first
had destroyed the Temple, and
that the Cherubin and the Ark
were defiled, and that the mere
seate, with the tables of stone,
the golden potte, were polluted
For this lamentation which
vse, is by so much more piteous
& bitter than the other; by how
much more truly and euidently
all these things were to be seen

in ch
wals
ple w
holie
not v
siluer
mind
it ha
two
of th
the h
of all
taken
keft
giste
her,
form
her a
now
kept
naug
the so
no fi
led, b
on co
rite o
rice,
than

a citie in thy soule, than betweene the
 walls of that Temple; the Tem-
 ple which was in thee, was much
 holier than the other. It shined
 not with the metals of gold and
 siluer, but with the virtues of the
 mind, & gifts of the holy Ghost:
 it had within it the Arke & the
 two Cherubins, that is, the faith
 of the father, and the sonne, and
 the holy Ghost. Yet now nought
 of all these is left, all thinges are
 taken from thy soule, she is be-
 come a wastefull place, and all the
 giftes which God bestowed on
 her, she remaineth spoiled, de-
 formed, fowle, she hath lost all
 her aide and safegard. No dore
 now is shut in her, no entrie is
 kept, but she lieth open to all
 naughty spirits, which corrupt
 the soule. No vncleane thought,
 no filthie desire is thence expel-
 led, but if the spirite of fornicati-
 on come, it entreth in, if the spi-
 rite of pride, if the spirite of aua-
 rice, if more hellish and vnpure,
 than these shall come, none for-
 biddeth

*The wretched
 plight where-
 into this man
 was fallen.*

biddeth them, none beateth
 them backe. For she hath no kee-
 per, no Sexton. And as to the se-
 cretes of heauen there is no ac-
 cesse for an vngodlie person; so
 at the first no infection coulde
 touch thy mind.

But perhaps I may seeme to
 speak incredible things, to those
 especially that knew not thy for-
 mer state, and onely see the de-
 struction wherein thy soule now
 lieth. This surely is the cause
 why I weepe without remedie,
 bicause I knewe thee: and why
 sorrow vncessantly, bicause I re-
 member howe long it is, vntill
 see thee returne to thy wonted
 and pristine glorie. Which for all
 that men may iudge impossible,
 yet to God al things are possible.
 *For he it is, that raiseth the nee-
 die out of the dust, and lifteth vp
 the poore out of the dunge. That
 he may set him with princes, (e-
 uen) with the princes of his peo-
 ple. He it is that maketh the bar-
 ren woman to dwell with a fami-

Mat. 19. 26.

* Psal. 113. 8.

1. Sam. 1. 8.

ateth e, and a ioyfull mother of chil-
to kee ren.

he se Let vs not then doubt nor de-
to ac- paire, but that thou maiest be
n; fo- ouuerted into a better case. For
oulde the diuell could do so much in

thee, as to draw thee from the

ne to height of vertue to the depth of

those wickednes, how much more shal

y for God be able to reclaime thee to

the de the highest pitch of goodnes, &

e now not onely make thee that thou

cause wast once, but far more blessed

edie, than thou diddest seeme in thy

why owne conceit. Onely be of stout

I re courage, neither cast off the

ntill hope of goodnes: let not, I pray

nted thee, that betide thee, which

for all doth the godlesse. It is impietie

hible not the multitude of sins, that

hible bringeth a foole to desperation:

e need and therefore Salomon said not,

th vt that each one when he cometh

Tha into the depth of euils contem-

s, (e neth, but, * the wicked (saith he)

peo- if he come into the depth of e-

e bar- uils contemneth. It is then a

Fami- point of the impious to haue no

lie, hope

*If satan draw
to sin, God can
pull backe to
goodnes.*

*Engellines
without peni-
tencie breedeth
to despaine.*

**Prou. 18.3.*

*Or, when the
wicked com-*

meth, then cometh contempt

*When we sin
we must not
despaire.*

**Psal 113, 2.*

hope of saluation, and to con-
temne when they come into the
depth of sinnes, vngodlines doe
permitting them to haue respect
to God, and to returne thither
from whence they fell. So that
this thought which cutteth away
all hope of conuersion, issueth
from impiety, and as a most hea-
uie stone accloying the soule, it
perpetually compelleth it to be-
hold the earth and neuer to looke
vpward on God. But a lustie sto-
macke and loftie minde will cast
downe this hurtful weight of hea-
uie soule, and tread vnder feete Sa-
tham, that being his owne gouer-
nour he may sing the Psalmist
wordes to God, *As the eies of
seruants looke vpon the hands of
their masters, and as the eies of
a maiden vpon the hands of her
mistres: so our eies waite vpon
the Lord our God, till he haue
mercy vpon vs. Haue mercy vpon
vs, O Lord, haue mercy vpon
vs, for we haue suffered to much
contempt. And in these wordes

of this heauenly prophecy, there
singular doctrine, we haue suf-
fered too much contempt. This
that he woulde haue vs saie,
that although for the multitude
of our sins we haue suffered much
contempt, and are surrounded
with reproches, yet our eies shal
waite vpon the Lord our God til
he haue mercy vpon vs, and that
he will not leaue of beseeching,
till we be vouchsafed forgiue-
nes. For this is the badge of a
constant and settled minde, that
is not weary of perseuering in
treary through despaire to ob-
tain, but continueth & persisteth
in crauing, vntill the Lord haue
mercy vpon it. * And least you
should thinke you offend greatly
before the Lord, if not vouchsa-
fed to be heard, you continue
importunately in praier, call to
memorie the euangelicall para-
ble, and there you shal find, that
the Lord sheweth, that stiffe and
perseuering beggers are not vn-
acceptable to him. For he saith,

*Though

*We ought to be
earnest in prai-
er, when we sue
for forgiuenes,
and not to rest
till God haue
fulfilled our pe-
titions.*

**These two pe-
riods following
G. F. Capito
hath not in his
translation.*

*Luk. 11, 8.

*Though he would not giue him
because he is his friend, yet
cause of his importunitie, he
rise, and giue him as much as
needeth. Vnderstand therefore
(deare friend) that the diuine
putteth into our minds despair
of obtaining, to this end, that
may cut from vs the hope of
goodnes of God, which is the
ancor of our saluation, the foun-
dation of life, the guide of
way through which we passe
heauen: in brieft, the Apostle
saith, * by hope we are saued.
so much that our saluation con-
sisteth in hope, which draweth
our soules from out the earth
knit (as it were) to certain
chaines hanging downe from
heauen, and calleth againe them
to the heavenly dwelling place
which cleaue to themselues, ex-
alting them securely aboue the
troubles of this life, and earthly
miseries. Wherefore if any be
cumbred with these calamities
be dissolute, and let go out of
hand

*Rom. 8, 24.

giue him the ancor of hope, he
 yet must needes fall, and be carried
 to the bottomlesse pit and pro-
 ditie of euils. Which assoone *The dangers of*
 the enimie shall perceiue, and *despaire.*
 vs loath the multitude of our
 ns, & feare through remorse of
 onscience, straight way he dra-
 eth neere, and casteth before
 our eyes cogitations of despaire,
 more heauie than any lead or
 ruel: which if we vndertake, we
 must of necessitie be drowned in
 the depth of euils, bicause, with
 the very loade, the staies of our
 aluation are broken. Into the
 which depth bicause thou art
 cast, thou doest throwe behinde
 thee the precepts of a good and
 gentle lord, and thou doest obey
 the becke of a bloudie and mer-
 ciles tyrant, the enimie of thy
 aluation. Thou hast shaken off
 the sweete yoke of Christ, & hast
 laid on thy necke for it, the hard
 and iron fetters of sinne: thou
 hast shaken off the easie burden
 of a lowly and meeke Lord, and
 for

Mat. 11, 30.

Luke. 15.

for it hast hūged about thy neck
a millstone, but howe long doe
thou so continue? Stand now
the last, and cease to drowne
vnhappy soule, without any cause
without any aduise: howe long
doest thou haste it forth, & cast
it downe headlong to thy owne
decaie? And truly the woman
the Gospell, which found againe
the lost groate, called together
her friends and neighbours, that
they should reioice with her: but
I will call your and my friends
neighbours together, and will
treate them to meere, not that
they shoulde be glad, but that
they should lament with me: not
that they shoulde reioyce, but
mourne with me, and greatly for-
rowe, lifting v̄p their handes
heauen, as they shall see me
doe, and I will saye vnto them
howle and lament with me, O my
friendes, powre out and bring
forth with me fountaines and
floudes of teares, not for that
haue lost vnpoisable weights
golde

of him that is fallen.

11

de, or innumerable talents of
er; not because I haue losse
reads full of costly pearles, but
that my friend * dearer than
y golde, & more pretious than
stone, is (I knowe not how)
ile he sailed with vs ouer the
ge and broade sea of this life,
en downe into the very depth
destruction. And if some one
my friends shall goe about to
mfort, and will me to leaue of
rowing, I will aunswere him in
e Prophets words: * Suffer me
weepe most bitterly, neither
de on comforting mee: for I
epe not through the affection
he flesh, neither is my lamen-
ion womanlike, wherein ap-
are immoderate teares to be
med. I mourne for that, which
e great and famous Apostle S.
ule saith he mourneth for,
en as he saith: * That I may
ourne for them that haue sin-
d, and haue not repented.

* Amicus al-
ter ipse.

* Or, let me a-
lone, I will
weepe bitterly,
you can not
comfort me.

* 1. Cor. 12, 22.

Certes with reason shall one
buke those that for the com-
mon

The death of
the soule is pira-

fully to be lamented, seeing the death of the body is so bitterly taken.

mon death of their friends without meane ; but when wounds not of a bodie but soule are lamented, and of such soule, which in death it sheweth signes of hir former vertue, and wonderous gaines, with liuely tokens displayeth floure of vertues extinguished in hir, who is so cruell, and acquainted with vertue, that would not be mooued to lamentation that would not be prouoked to teares ? For as it is a point of philosophy, to forbear weeping for common death : so in the death of a soule, and such a soule to receiue comfort, I advise both vngodly and irreligious to keepe the ordinary death to keepe the from teares, is the chiefest thing in the studie of wisedome : how shall not he seeme to be lamented for without intermission who of late reckned the wealth and brauenes of the bodie but as carued stones, who accounted gold as clay, who respected delight

lights as durt, and now attra-
 cted by the sodaine feuers of lust
 and voluptie, being deprived of
 the integritie and bewtie of his
 face, hath shaken hands with
 merbaitie, and is become a slaue to
 vice and pleasure? This man shal
 not bewaile? This man shall I
 moisten so long with a riuer
 of teares, vntill with weeping I
 rvp feeling in him, and by the
 warmth of teares I raise some
 lively motions in him, if mour-
 ning may do ought? And if mour-
 ning of the body cease not from
 lamenting, though they assured-
 ly know, their weeping profite
 them nothing, to renew the life
 of him that is dead: why should
 we, that know the soule may
 be called from death by conuer-
 sion, earnestly follow after the
 medicine of repentance, that (e-
 ven in the sepulchre being opened)
 with abundance of teares he
 may be recouered? Yea also I
 thinke we are to be accused of
 neggardie, sith the lamenters of
 bodies

*Psal 6, 5.
Or, in the
graue who shal
praise thee.

bodies and ordinarie death
weepe so much and continue
(yet certaine, as we said,
they shall not raise againe
dead,) if we that know, that
repentance (lamentation com-
led with it) a soule may be re-
red to his former state, (for
kingly prophet said, * In hell
shall confesse thy name?) do
thing so.

We know too, that diuer
the daies both of vs and our
cestors hauing sliden out of
straight path, and strayed fr
the entrance of the narrow
were so againe restored,
their end answered their be-
ning, obtaining the goale
crown, yea they were thoo
to haue place among the
ber of the Saints. But as long
one remaineth in the flame
fornace of lust, these thing
seem impossible to him altho
*A thousand. *infinite examples should be
ged. But if some small conuer
be began, and the penitent

ne
 death on cast vpward his eies, that
 atine burning flame will carry behind
 id, him, and by how much more
 ineth swiftly he shall take his pace, by
 , that so much more, before him shall
 on come see all things sumpled with
 be re the coale of an heavenly dew. So
 (for much woorth is it that we be-
 hell are of one thing, the greatest
) do enemy to our saluation, to our
 onuerfion, to our repentance,
 diuen to wit desperation: which if it
 d our take hold in our mind, how great
 at of fire soeuer we haue of saluati-
 ed from, how great purpose soeuer to
 row we euerlastingly, if (I say) de-
 ed, paire come, all the entry to sal-
 ir be ation is stopped, the way to re-
 bale entance is hindered, and the
 thou beginning of anguish is engen-
 the red. And how then shal he, that
 is long out of the way, and to whom
 lame the doore is shut, be able to doe
 this any good worke, when as (bi-
 altho cause despaire prohibiteth) he
 d be cannot come to the entrance of
 onuerfion goodnes? For this cause the Di-
 itent well goeth about with tooth and

*Despaire the
 greatest enemy
 to our salua-
 tion.*

naile, to plant in our harts such manner of cogitations. For the feare of despaire shall re-mooue vs from the way of vertue, he hath no long combat with vs, for why should he assault when none resisteth? And whoso shall haue the power to vndoe this knot, incontinent his strength returneth, the lustine of his mind encreaseth, he shall be delighted with the renuing of those contentions, the reason he shall see himselfe chase the chaser, & pursue the persecutor. And if in case, (as in wrastring) he falleth out) he faulter againe, fall, let him not be out of hope for shame, but remember, that is not the law of wrestling and iusting, not once to fall, (for he may not be said to be conquered that falleth) but in the end not to yeeld, for he that despaire hath mastered, howe can he either receiue might in cōtention, or withstand and fight, seeing he taketh his heeles, and doth not at all

-turne

turne to the conflict? Neither thinke that I speake of those alone, that haue transgressed in small and not much important things, but my speech is of him that hath made himselfe a villaine to all mischiefe, and hath damned to himselfe the way to the kingdome of heauen, & was once of the number not of the incredulous miscreants, but of them that liked God, and after this hath fallen either into fornication, or into all sortes of vnchastitie, which (as the Apostle saith) * to name is vnseemely. * Ephel. 5. 3. This man (I saye) ought not to misdoubt of saluation, though such wickednes enuiron him euen to the last gaspe. But harken what the cause of this is. If the wrath of God were an affection that did worke a passion, wee might rightly say, that the flame of it kindled with so many & such euils, might not bee quenched: but for asmuch as the truth teacheth, that the nature of God is

The anger of God is not passionable, and therefore though he sinne yet his wrath may be changed into mercie.

void of passions, we must learne that though God punish, though he plague, he doth it not with a wrathfull passion, but with vn-
 speakeable gentlenes, going a-
 bout to cure vs, not to confound
 vs, and therefore with gladnes
 will receiue the penitent. For the
 plaister of repentance (if thou
 seeke it) healeth the soule, and
 defendeth thee from the anger
 of God, which he conceiued for
 thine offences. God doth not (as
 I saide) punishe a sinner for his
 owne fantasie, when he reuen-
 geth his wrong, (for the nature
 of God is not capable of such an
 affection) but for our profit; he
 doth all things for our vtilitie, &
 he chastiseth and correcteth not
 to auenge himselfe, but to a-
 mend vs.

And if any persist in hardnes,
 as the man that turneth his eyes
 from the light, damnifieth no-
 thing the light, but damneth
 himselfe to darkenes; so he that
 contemneth vertue through a
 hart

*Why God pu-
 nisheth man.*

hart that can not repent, eſtran-
geth himſelf from ſaluation. And
as a Phyſition that ſuffreth wrōg
at the hands of phrenticke and
braineſicke men, ſorroweth not,
nor is diſpleaſed a whit at it, but
doth all things that appertaine
to eaſe the maladie of the pati-
ent, (for the wrong is cauſed by
paine :) and as you may ſee the
Phyſition glad at a litle amend-
ment of the ſicke perſon, and to
execute the reſidue of his charge
with ioye and chearefulnes, not
keeping in mind the wrong don,
but reſpecting the health of the
patient: ſo, much rather God,
when we are become ſtark wood,
is not greedy of vengeance for
our treſpaſſes, but deſirous to
heale our olde & putrified biles;
for to this end he ſaith and doth
all things, thirſting after our ſafe-
tie, not our puniſhment.

And albeit reaſon ſufficiently
ſhew the contrary, yet leaſt you
ſhould ſtagger in the matter, we
are able to auouche it out of the
holy

*God is willing
to haue vs re-
turne.*

an.2.46.

an.3.

an.3.

an.4.

holie Scriptures. Tell me what more wicked bodie was there euer than the king of Babylon? Who hauing found out in many things the omnipotency of God, in so much that hee worshipped his Prophet, and commaunded frankencense and myrrhe to be offred to him: yet againe in despite of God he returned to his wonted hawtines, and did cast jointly into the ouen of burning fire, those that refused to worship his image, bicause they preferred the seruice of God. Neuertheles, God allured to repentance, and gaue occasion of recanting to this so bloudie, so wicked a king. First in this, that with the three children he appeared vnto him in the ouen; afterward, in that he caused him to see the vision which Daniel interpreted, that was able to mollifie euen an hart of flint. But when he was warned by workes, the Prophet also exhorted him by wordes, & he receiued the counsell of the Prophet,

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70

Prophet, saying: * Wherefore, O Dan. 4.
king, let my counsell be acceptable vnto thee, and breake off thy
sins by righteousnes, and thine
iniquities by mercie towards the
poore, lo, let there be an healing
of thine errour.

What saiest thou to this, O
thou wise and blessed man? Yet
is there a returning after so
great slides? credit me there is,
after grieuous sickenes and from
the doore of death proceedeth
health, and after desperate sins
many waxe wise. For loe (as we
shewed afore) this king of Babel
had now stopped all way of sal-
uation, in that he prouoked the
Lord to wrath, who made him,
and exalted him to the throne
of a kingdome, who reuealed al-
so to him heavenly mysteries,
who imparted on him the know-
ledge of things to come, & dis-
closed to him the secrets of all
his kingdome, who confounded
by the diuine solution of his pro-
phet, the iuglings of the wise

701

B 4 men,

men, Astrologers, Gazarens, & Caldeans, and opened to the capacitie of a child, by a diuine interpretation a hidden secreete: in so much that he seemed not only to belecue in the highest God, but to proclaime throughout all the world, that the God of Daniel was the true God; yet after this, he fell into such an outrage, that he threw headlong into the hoate burning ouen the seruants of God that would not worship his image. And yet ne here doth the mercy of God forget to cure and remedy him, but in the midst of the fire, when he had put to the flame the children that worshipped God, there he asswageth him not with quenching the fire with water, but with working a wonder. For he could both extinguish the fire, & distill down a showre from heauen, but this he doth not, least he should encrease the force of his rage, but permitteth the flame to be made as great, as the furie of the tor-
tor

of him that is fallen.

23

ord desired, and he doth not forbid him to punish; but taketh away power from the torment. And that no one that sawe the children not burnt, might suppose it was a vaine imagination, no fire in deede that he saw, he suffred the executioners (namely those that stood about the furnace) to be consumed, that he might make manifest, that not onely fire in truth was scene, but that Gods commandement was more forcible than anie strength of fire. For euery thing that is, obeieth him of whome it had his beginning. That fire received the bodies of those saints and by the ordinance and wil of God forgetting his nature whereby it burneth, vpon it shewed onely his nature of illumining, rendring againe the holie and faithfull thing committed to his charge nothing hurted; for they came forth out of the flaming furnace as it had beene out of a princes palace, woorthy to be

B 5. admired.

admired of all, of all to be reuerenced. None then cast his eyes on the king who glittered in purple, with a diademe on his head, but he was forsaken of all as though he had beene no bodie, for that the children had rapuerichone into an admiration. For who woulde not be astonied that the fire was afrighted at the sight of the yoong mens bodie, and that it did not onely flie from the flesh of those saints, but also did not touch one haire of their head (which was but little), nor the vttermost hem of their garments?

Who would not admire, that their members were stronger than mountains, their garments than metals, their haire than diamondes? And herein is the woonder aggrauated, that when they were in the middest of the fire, they sang a Psalme to God, albeit experience teacheth, that they that are committed to the flame, be consumed as soone as they

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they open their mouth. To conclude, those blessed children remaine with God glorious, with men woonderful; but the naughtie king was neither mooued with these miracles, nor woondered at the vision and the foretelling of his confusion, but abode heard of beliefe, neither yet was punished. And hitherto Gods patience was not tired, but when he had forborne him a long time, at length he vnneth corrected him, not punishing the offences past, but respecting the amendment to come: in a word, he condemned him not euerlastingly, but chastised for a little space, but reformed for a feweeeres, he got againe his former estate, so that by the punishment he sustained no losse, but by the amendement gat great good.

Dan. 4. 33.

Such (beleeue me) such is the goodnes of God towards men, neuer reiecting repentance if it be truely and vprightly offered; al-

Nunquam se-
ra est ad bo-
nos mores
via, Sen.

If. 57.

Or, for his sins,
I haue made
him sory a litle
while, &c. and
I haue beene
sad, and I haue
walked beauti-
ly, and I haue
healed him, I
haue comfor-
ted him.

although one come to the top of wickednes, notwithstanding if he haue a desire to returne to the way of vertue, he gladly reteineth and imbraceth him, and doth all things whereby he may be reclaimed to his wonted condition. Yea, and that which is most worth the noting, although any be not able wholly to abandon the vre of sin, he will not refuse how small soeuer repentance, and in how little time soeuer vndertaken, he will take it, and not suffer the least conuersion goe vnreguerdoned. For this (methinketh) Isaiah sheweth, where he speaketh after this manner of the people of the Iewes, for his sin I haue made him somewhat sory, and I haue smitten him, and I haue turned my face from him, and he was sory and walked heauily, and I healed him, and comforted him.

But the wicked king, that by reason of the naughtines of his wife sought a boory for his lust, may

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may be a more euident testimo-
 nie of this matter ; who being
 troubled with the hainousnes of
 his sins repented, and cloathed
 in sackcloth bewailed his doing,
 and here in so drew the mercy of
 God vpon him, that he pardo-
 ned all his trespasses. For so it is * 1. King. 21,
 said, * and the word of the Lord 28.
 came to Eliah the Tishbire, say- 29.
 ing, seest thou how Ahab is hum-
 bled before me ? bicause he sub-
 mitteth himselfe before me, I
 will not bring that euill in his
 daies. Also after him againe Ma-
 nasses, who bare the bell from all
 pittiles tyrants, who ouerthrew
 the seruice of God and the wor-
 ship of his lawes, who replenished
 the temple of the Lord with I-
 dols, thrusting out the worship-
 ping of the Lord, this king (I
 say) surpassing the wickednes
 that euer hath beene heard of,
 albeit repented, and after was
 numbred among the friends of 2. Chron. 33.
 God. Now if he or they of whom
 afore we mentioned, pondering
 the

the vnmeasurableness of their confessions, had despaired of returne by conuersion & repentance, doubtles they had lost those good things which happened vnto them by amendement of life. But contrariwise they being holding the mercie that cannot be vttered, and God his infinite and profound goodnes, vntied from their neckes the diuelish bonds of despaire, & spurring themselves, were conuerted to the way of vertue, and by withdrawing their foote from headlong ruine finished a good course. And so far of the examples of the holy men.

Psal. 95, 1.

Short repentance looseth not reward.

Now harken how God by the prophet allureth vs in wordes of repentance, to day (saith he) if you will heare his voice, harden not your harts, &c. And in that he saith to day, he meaneth all our life time, euen vnto the last part (if so it chance) of our old age; for not the length of time but the trunes of repenting

of him that is fallen.

29

of the considered, or else how is it
paired that the Niniuites in the Jonas. 3.
space of one day not in long
time purged a most grieuous sin.
And the theefe also which han- Luk. 23.
ned on the crosse, needed not a
very long season to be made fit
for paradise, but so much space
was ynough as was spent in pro-
nouncing one speech. Insomuch
that in a moment, hauing all his
sinnes clesed, he was thought
woorthy to enter heauen before
euen the Apostles. And sembla-
bly, do we not oftentimes see the
martyrs in one day, and percase
in the space of one hower, to re-
ceiue the crownes of great re-
wards? Wherefore hardines is
al, and a boldnes conioined with
prompt and ready minds, that
mooued (as it were) with a cer-
tain wrath, we be displeased with
lust our inueagler, and offer all
our desire and loue on the altar
of vertue. For this is that thing
that God willeth, and requireth
of vs, he seeketh not continu-
ance

*Seeing many
that were last,
haue by ear-
nest labour ex-
ceeded those
that were be-
fore them.*

Jerem. 8.

*Godly men
may rise by re-
pentance after
they fall.*

Luk. 15.

ance of time, nor vexations
vs, he respecteth true and vnfa-
ned conuersion*. It is not then
so bad to fall, as after a fall to
still, and be vnwilling to rise, co-
uering the vitiuousnes of our ill
intent (taking no delight but in
sin) with desperate speeches. For
with indignation the prophete
crieth out against these; Doe
not he rise vp that falleth, and he
returne that is turned away*?

Now if thou say; What if one
of the faithfull should fall, may
he be restored? To this I answer
in that we say he hath fallen, we
confesse he stood before he fell;
for it is an absurd thing to bee
spoken, that any man fell, that
hath still lien and neuer stood.
We will produce also out of the
booke of God allegations, if
ought hath been spoken of this
matter, either in parables or in
plaine speeches, or if any thing
may be found in the examples
of our elders. What representeth
that sheepe, which when it wan-
dred

dred

red from the ninetie and nine,
was sought by the sheeheard,
and brought home on his shoul-
ders? doth it not euidently shew
the sliding and the repairing of
faichfull bodie? For it was a
sheepe like as were the ninetie
and nine, not of any other, but
of the selfe same flocke, it had
the selfe-same guider, it was first
fed in the same pasture, with the
same water, and the same fold
contained it that did the rest.
But it strayed not a little, & wan-
dered through the mountaines
and hils, that is, it went far from
the right path, yet the good
sheeheard suffereth it not to
goe away in straying, but see-
keth it, and calleth it againe, and
he calleth it home, not driuing it
violently, neither beating it with
rookes, but supporting it with
his owne shoulders. For as all
skillfull physitions by mitigation
of medicine deale more nicely
and tenderly, with those that
haue been long vexed with in-
firmities

firmitie: so God doth not
claime those that haue been
long corrupt with sinne to the
way of vertue with any tari-
at all, but by peece-meale, a
little and little, bearing with
their weakenes in many things
and assisting them often, the
conuerſion on the sudden may
not be vnpleaſant to them, as
that they may not go againe to
lewdnes, for the difficultie of
turning.

Luk. 15.

But not this parable only
clareth the moderatenes of
reiteration, but that likewise what
is written of the prodigal ſonne.
He was a ſonne alſo no alia-
his naturall brother that neuer
went from his father: he (I ſay)
was a ſonne that went far into
borders of iniquitie: for he went
into a far countrie, and far from
the Lord, he that was rich
of good name, was made better
than a ſeruant and hireling, but
ſorrowfully returning, he was re-
ſtored into his ancient eſtate,

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ested in his former glorie.
 ow if he had lost hope, and
 d beene ashamed to come a-
 ne to his father, bicause of
 mischances, and had abode
 way in a strange and forren
 ontrie, he had not gotten that
 gat, but perishing for want of
 od, had died a miserable deth.
 u see therefore how great ne-
 sitie repentance hath, what
 ce in turning hope hath, by
 pentance the prodigall sonne
 ouered the old condition of
 glory, which the elder bro-
 er had without repentance.
 d if I might speake that I
 ould in these matters, me see-
 th he gat more by conuersion
 an the other had. For so he
 mselfe saith, loe these manie
 eres haue I done thee seruice,
 d yet thou neuer gauest me a
 that I might make mery with
 y friends. But when this thy
 ne was come, which hath de-
 ured thy goods with harlots,
 ou hast for his sake killed the
 fat

verse. 29, 30.
 Sinners con-
 uerted get
 more than
 they which
 stumbled and

fat calfe. Why should I not thinke, that he that turneth to repentance obtaineth more mercy than other, sith he had neuer a kid slain for him, but for this the fat calfe was killed? Wherefore beleeue hauing these examples of repentance, let vs not persist in euill nor despaire of attonement: but will neuer (put affiance in mercy) but will turne his eyes from the comforted, if we our selues remoued our selues from God. For the prophet, I am a God at hand, and not a God far off. And againe the prophet, * Your sins separate betweene me and you. If therefore our finnes disceuer vs from God, let vs take away this bar, and nothing may let vs to be brought into the fauor of God.

Hier. 23, 23.

Our finnes separate vs from God.

Isai. 59, 2.

** Or, your iniquities haue separated betweene you and your God.*

Will you that I shew it not only spoken in parables, but formally in deed? There was a man among the Corinthians by the likelihood of no small calling, who had committed such a sin as was not committed amongst the Gentiles

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ls, being of the number of the
 withfull, and Christ his frindes,
 or some reporte (me thinketh)
 hat he was of the linage of the
 riests. What then? Paul neuer
 arted him from the number of
 hose, that hope to attaine sal-
 ation. But when he had suffici-
 ntly rebuked the Corinthians
 or him, purposing to shew that
 here is no wound nor disease
 hat may not be cured and made
 whole by repentance, he com-
 maundeth to deliuer him ouer
 nto Sathan, for the destruction
 of the flesh, that the spirite may
 be saued in the day of the Lorde
 Jesus. But this he commaundeth
 before he was done to wit of his
 repentance; for when he had so-
 rowed, it is sufficient (saith he)
 to him, that he hath bene rebu-
 ked of many, and addeth, Where-
 fore I praye you that you would
 confirme your loue towards
 him: lest Sathan should circum-
 uent vs, for we are not ignorant
 of his enterprises. The nation of
 the

1. Cor. 5, 5.

2. Cor. 2, 6.

8.

11.

the Galathians after it had perfectly beleued in Christ, and receiued the holy Ghost, in much that it wrought signes and miracles by the spirite, after the faith of Christ it had sustained many things, after all these things (I say) it fell from faith, and was renewed againe by the exhortations of the Apostle. And that thou maist knowe by the spirite they had done wonders and miracles, heare by the Apostle saith: he therefore that ministreth to you the spirite and worketh miracles among you, doeth he it by the works of the lawe, or by the hearing of faith preached? And againe, because they had sustained many things after the receipt of faith, he telleth where he saith: Haue ye suffered so many things in vain? Nowe after so great a stepp of faith, they committed a fault which was able to abalienate them from Christ, of which the Apostle himselfe saith: Behold

Gal. 3, 5.

Vers. 4.

Gal. 5, 2.

had Paul say vnto you, that if you be
 , and circumcised, Christ shall profite
 st, in you nothing. And againe, whoso- Verf. 4.
 gnes uer are iustified by the lawe, ye
 after, are fallen from grace. And not-
 ad withstanding after these slydes
 all in faith, after so grieuous a fall,
 from he reclaimeth them, and (as I
 againe may say) with motherlike com-
 Ap passion reformeth them, saying:
 owe my little children, of whome I Gal. 4, 19.
 new trauell in birth againe, vntill
 re be Christ be formed in you. What
 here selfe therefore by all this is there
 e spought, but that it may be, that
 amon Christ may be formed anewe in
 worke him, that hath sold himselfe to
 aring worke iniquitie, for he will not
 ne, in the death of a sinner, but that he
 this shoulde be conuerted and liue.
 he re for this cause (most intirely be-
 ue y oued) let vs goe about to fulfill
 vaine the will of God, therefore hath
 eppen God created vs, and caused vs
 a fine to be that we were not, that he
 lient maye bestowe euerlasting good
 icht things vpon vs, and enfranchise *Heaven was
made for man,
hell for the di-
uils.*
 Beh vs into the heavenly citie, for he
 made

Mat. 25, 34.

Verf. 42.

*Repentance in
this life profiteth much, af-
ter this life
naught.*

made vs not faggots for hell fire. The kingdom of heauen was ordeined for vs, and hell for the diuell. And that this is true, the gospell teacheth: for the Lord shall say to them on his right hand, Come ye blessed of my father, inherit ye the kingdome prepared for you from the foundation of the world. But he shall say to them on his left hande, depart from me ye cursed into euery stinking fire, which is prepared for the diuell and his angels. By this reason, the kingdome of heauen was made for man, and hell for the diuell, euen from the foundation of the world.

So much doth it concerne us that by perseuering in euils, we doe not frowardly exclude ourselus from the entrance of goodnes. And while we are in this life how great soeuer sins we commit, it is possible by repentance to purge them: but when we are once dead, then though we sorrowe (and we shall be very sorrie)

yet

yet there will be no profite of re-
pentance. Although there be
gnashing of teeth, although
there be howling & lamenting,
although we pray and beg with
innumerable petitions, yet none
shall heare vs, none shall helpe
vs, no not our tooing tormented
in flames shall be wet with the
tip of a finger dipped in water.
But we shall heare that which
the rich man heard of Abraham,
that there is a great swallowing
pit set betweene vs and you, so
that they which would go from
thence to you can not: neither
can they come from thence to
vs. Therefore let vs repent (my
brother) and as good and profi-
table seruants seeke our Lorde
Iesus Christ, neither let vs be
discouraged to obtaine pardon
(while we liue here) by repen-
tance, for in hell (as I saide) the
medicines of repentance will not
be auailable, but in this life,
though in the end of your daies
and extreme old age you vse it,
C it

Luk. 16, 26.

it shall cure you. Which to stop
 the diuell sturreth & laboreth
 that he may make vs despaire
 for he knoweth that euen in a
 little time, if any be penitent
 though it be a short turning, yet
 it will not be vnfruitfull. For
 the man that giueth a cup of
 cold water looserh not his mee-
 so he that hath remorse for his
 euill deedes, though his repen-
 tance seeme not counterpoise-
 ble to his offences, yet how little
 soeuer it be, and in the twinkling
 of an eie, the recompence shall
 not be lacking. No one good
 deed though very smal, shall be
 contemned of the Lorde a iudg-
 e: for if he be so hard a com-
 putist of our misdeeds, as that
 euery one must be punished for
 his wordes and thoughts, how
 much more shall our good deeds
 both great and small be rewar-
 ded in the day of doome? Where-
 fore if thou thinke it vnpossible
 to be restored to thy accusto-
 med order of life, yet prune off a
 little

Matt. 12.

little from that great extremitie
of ryot and lust, which thou shalt
perceiue not a whit vnfructu-
ous. Make only a beginning and
smooth the way to goodnes,
which tread, albeit with the tips
of thy toes; and till thou begin,
the way of vertue seemeth diffi-
cile and harde. For such is the
nature of all things, that all la-
bour is thought greuous while
it is weighed onely in our minds,
but when we come to the mat-
ter, and haue ouercommmed some
of the worke, then all feare and
fainting is shaken off, and the
successe of the worke breedeth
delight: so also the renuing of
vertue causeth gladnes to the
mind, and then are we stronger,
when we see the hope of saluati-
on approach.

For this cause also the enimie
tooke Iudas hence, least in case
knowing there was a returne to
saluation, he might reforme his
fall by repentance. And I say not
(although it be wonderfull) that

that sinne of Iudas might not be
 purged by repentance : for
 which cause I intreat and beseech
 thee that thou abandon our
 thy minde all diuelish cogitation
 ons, and quickly beturne thee
 the way of saluation. If I should
 sodainly and wholly call thee
 that old height of vertue, thou
 mightest not without cause
 tremble, not without deeme
 harde. But considering this one
 ly I desire at thy handes, that
 thou increase not in iniquities
 neither euery day go neerer
 perdition, that thou leaue off
 make an end of offending, wh
 dost thou doubt and linger
 drawing backe thy foote, for
 fear only to receiue the thought
 of goodnes? Hath not the super
 fluitie of lust bred loathsomnesse
 as yet in thee? What hath it be
 tered them that abode in bodily
 sensualitie and in the pleasure
 of this present life vntill the end
 of their liues? Looke now on the
 their sepulchers, and see whether
 there

*Pleasure of the
 bodie vadeth
 away.*

noth where be any shew of glorious io-
 : for litie? Whether there be any to-
 be-ken of dainties and sumptuous
 fare. Demaund where now their
 giga-geous weedes and strange
 chee-perfumes be, whither the plea-
 shoul-ure of their games, the troupes
 hee- of their attendants, the dainti-
 , the-nes of their feasts is gone? Whi-
 cau-ther their laughtures, sports, im-
 me-moderate and vnbrideled lust is
 s one-become and vanished? Where
 , the-hey themselues are with all
 quiti- these things? What was the end
 erer- of them both? Behold more nar-
 e off- rowly and come more neere to
 g, wh- their graues, looke on the dust
 ling- nely and the filthy reliques of
 re, for- wormes, remember that this is
 nough- the end of bodies, although in
 super- delights and ioy, although in la-
 omme- our and chastitie men spend
 it be- their life. And would God all the
 bodi- matter were ended in dust and
 easur- wormes, these losses would seem
 he en- ut little, and the state of nature
 on the-ought easily be excused. But
 hether- ow glid thine eies from these
 there-

*How terrible
the iudgements
seate of God
shall be to the
wicked.*

Luk. 16.

*Our life but a
drame.*

ashes and graues, and thinke
on, that horrible seate of the
iudgement of God, which is en-
uironed with a burning riuer
fiery streames, where is weeping
and gnashing of teeth, where is
vtter darkenes, where is the
worme of conscience that neuer
dieth, and the vnquenchable
fire. Forget not the parable of
Lazarus and the rich man, who
being once an owner of great
wealth, and clad in purple and
silke, could not find (afterward)
one drop of water, & that when
he was in the heate of the fire.
Tell me (I beseech thee) what
there in this life but a dreame.
For as those that are conden-
ned to liue among metals, or af-
flicted with any other punish-
ment, when they take some rest
after the hard labours of their
troublesome life, beleue them-
selues to enioy the manifest
dainties they see before them;
but when they arise they see
full well, there is nothing left of
the

the delicatenes of the dream, so that rich man who in a dreame had the voluptuousnes of this life, when he deceased, nought remained with him, but grieve of the things past, & paine of the things present. Remember this (my friend) and oppose hell fire to this flame of lust and concupiscence that now tormenteth thee. And it is a strang kind of medicine that fire should be quenched by fire; but if this fire shall not be stinted which now so troubleth thee, it will cause to thee that euer-enduring fire more fierce and vnquenchable.

Also, how long doest thou iudge the pleasures of thy present life may endure? As I thinke thou canst not liue 50. yeeres moe, admit thy old age be long. But in the meane while see what thinges befall, first in this behalfe, that no body is certaine he may liue till night; next, for that the condition of hu-

The pleasures of this life are momentanie, in respect of the punishment for them.

mane affaires is still moueable,
 for many times life continueth
 many yeeres, but wealth and ri-
 ches faile, and often some make
 shipwracke of goods before they
 die. But grant we, that thou
 maist both liue a long time, and
 suffer no alteration of times; yet
 what is this space to euerlasting
 paines; what is this voluptie to
 those miserable and vntollerable
 plagues? For in this life whether
 it be good or euill, it hath his li-
 mitation, & that speedily, but in
 the world to come both are euer-
 lasting.ouer and besides, the
 state of the very punishment is
 different: for the fire in this life
 cōsumeth al things it taketh, but
 that fire whom it once taketh
 hold on, it vexeth & alwaies re-
 serueth to the tormēt. And there-
 fore is it termed vnquenchable,
 not only bicaus it cānot be quē-
 ched it selfe, but bicause it doth
 not quench or sleigh the it taketh.
 For the scripture saith, that sin-
 ners put on immortalic, to wit,
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profitable, not to honor of life,
but to perpetuities of correction.

Now the force of the punishment, and that punishment of that fire which is so forcible, no voice will serue to declare, no speech will serue to vtter: for in good or euill things subiect to corruption, there is nothing like them. Neuerthelesse that we may conceiue some motion of that fire and torment, call to minde, in him that hath a burn-

*The torments
of hell set forth
in their co-
lours.*

ing ague, what tribulation, what anxietie of bodie and soule standeth on each side, and by this temporall maladie gather what those torments be which are inflamed with an eternall fire, which are watered before that horrible iudgement scat with a fierie streame of tormenting waues. There what shall we do? What shal we answere? Nothing shall be there but gnashing of teeth, but scritchings and weeping, and too to late repentance, no way any helpe being founde,

and euery way the torments increasing without any comfort. We shal see none but the executioners and tortours dreadfull to be beholden, and (which is woorst of all) we shall haue no solace of the very aire. For vtter darknes shall compas the place of torments, and the fire which as it hath not a nature of confirming, so hath it not of illumining, but it is a darke fire, the flame thereof giuing no light. So that to them that are in it, what feare, what renting of their bowels, what dismembring of their bodies, what crosses there be to euery sense, no toong can tell. And as the sortes of torments do varie and differ, so proportionably euerichone to his sinnes hath his paine multiplied.

Now if thou shouldest say, how can the bodie continue in so wretched & such an endles tormenting? Consider what things now and then in this life betide vs, and by these smal things con-
iecture

iection great. How that sometimes we see some troubled with long sickness, and yet their life to endure: and howbeit the bodie be dissolved by some death, yet the soule is not dissolved nor consumed: whence it is apparant that when the body shall also become immortall, no death may kill the soule or body. For in this present life it cannot be, that the punishment of the body should be both grievous & perpetuall, but the one yeeldeth to the other, for that the body cannot abide both. But when each shall put off corruption, the corruption afore received shall end, but the incorruption gotten shall be endless. So let vs not thinke, the very exceeding greatnes of punishment will cause an end of dolor, but (as I said) our sins shall aggravate the chastisement, and the incorruption of the bodie or soule shall not limite it.

Tell me now, what space of sensualitie and dainties wilt thou

thou liken to these tormentes) Let vs (if we list) bestow on delights an hundreth yeeres, adde thereto an hundreth moe, and tenne times an hundreth, what benefite will there bee gotten of it, if we consider this euer remaining paine? May not the whole time of this life, wherein we seeme to take pleasure in pastimes, and wallow in wantonnes, be reckoned as the dreame of one night, in comparison of that eternitie? Is there any therefore, who to haue a delight some dreame one night, would vnder take sempiternall pains? Or take that for this, or this for that?

I dispraise not as yet delights, nor vnfolde the bitternes of them, bicause the time serueth not for such speeches now, but then I shal be occasioned when I see thee able to auoid the same. For, bicause thou art addicted to them, thou maist ghesse we doated, if we auouch that pleasure, which all men reckon acceptable

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table and glad some, were yrkesome and sowre. But if by the mercie of God, thou maiest escape out of this sort of sicknes, at that time, yea at that time thou shalt finde out, what bitternes, yea what bane sensualitye hath. Now meane while let vs imagine, that pastimes and pleasure and voluptuousnes are honest and comely: What shall we say to the punishments laide up in store for them? What shall we say to them, bicause the delights vade like a shadowe, and hastily flie away, but the paine abideth for euer and euer?

Grant the time and space of pastime and punishment were al one, is there any so foolish, or so deprived of his five wits, that would chuse to tolerate one day of paine for a daye of pleasure? With the pangs of one houre, and euery vexation of the bodye, commonly causeth vs to forget all the time past consumed in delight. Wherefore for asmuch as we may

2. Cor. 4.

may be rid (if in a moment we be turned) from euery of those tormenting chastisements, and inioy eternall goodnes, why deferre we? why stay we? why do we not vse the bountifulnes of God? For this is prouided by the vnspeakable and infinite clemencie of God, that labor and toile should not be stretched far, nor be long or endles, but short, and (as we may saye) for a minute of an houre. Such is this present life, if it be conferred with that euerything. The clemencie (I say) of God hath prouided, that in this fleeting & short life, there should be labors and agonies, but that in the life eternall, there should be crownes and rewards of good werkes, and that travell should soone be ended, but the reward of good deedes should last for ever. And euen as this maketh them glad that through induring of toile indure a crowne: it shall grieue and trouble them in the time to come, that

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they haue losse (for a little and small time of delights) perpetuall good things, and haue sought for still induring euill things.

Let vs not therefore incurre this anguish of soule, let vs awake while we haue time. And lo now is the acceptable time, now is the day of saluation, now is oportunitie of repentance, and a time wherein repentance will not be fruitles. But if we be careless of our life, we shall sustaine in hell not these calamities alone, whereof we haue spoken, but a more grieuous mischiese. For to be excluded from blisse, and to be debarred from the things prepared for the Saintes, causeth such affliction, such wofulnes, as (if no outward punishment tormented) it were sufficient. It surpasseth all paines of hell, to want that beatitude, the fruition of which lay in thy power. For muse (I desire you) on the state of that life, as much as a man may consider it, for as it is

*Heavenly
blisse set forth.*

in

Reu. 21, 4.
Isai, 35.

in deed, no speech can vtter. Yet let vs comprehend an image thereof, to the vtmost it may be, by that we haue read, and the darke speeches we haue received. It is said of it in a certaine place, There shall be no more death, neither sorrowe, neither crying, neither shall there be any more paine. What more felicitie is there than this life, wherein no feare of pouertie, nor sickness hurte, none dealeth vniustly, none is indangered, none conceiue indignation, none enuieth, no desire inflameth, no lust of meat, no greedines of honor and renowne troubleth: but euery spot of vice is blotted out & washed away, where all things are in peace and ioyousnes, all things in quiet and rest, where is light and brightnes, not such as is among vs, but by so much more cleare and glittering, by howe much more bright the sun is now than any candle? There is no night, no darkenes, no course

. Yet course of cloudes, no extremitie
 of cold or heate; but such a tem-
 perature shall there be of all
 things, as they alone shall knowe
 which are worthie to inioye the
 same. There is not olde age, nor
 the miserie thereof, but euery
 corruptible thing is done away,
 and the glorie of incorruption is
 euery where. But moreouer to
 haue societie with the Angels &
 Archangels, and of all the cele-
 stiall and supernall powers to in-
 ioy the companie, is much to be
 esteemed: but to obtaine the ra-
 diant sight of our Lorde Christ
 Iesus, & to be lightned with the
 brightnes of his maiestie, that
 can not be described, passeth all
 such and such like honor.

But lest thou be daunted with
 these things on the sodaine, I
 will allure thee by little and lit-
 tle to the attainement of them.
 Behold now and looke vpon the
 heauen, let thy thought also
 pierce a little aboue heauen, af-
 ter ponder the transforming of
 the

Rom. 8, 21.

the whole creature. For it shall not abide in this quality wherein it is, but it shalbe chaunged into another much more fine and faire, as much (let me say so) as gold exceedeth lead. Saint Paul teacheth this shall come to passe, when he saith, that the creature it selfe shalbe freed from the bondage of corruption. For now vnder corruption it suffereth many thinges which corruptible bodies must needs suffer: but when it shall cast off all frailetie and corruption, it shalbe adorned with wonderful bewtie, for it shall not suffer corruptible bodies, but it shall receiue them (by resurrection) void of corruption, whereby the very creature shalbe metamorphised into an excellenter habite. There shalbe then no dissension any where, but all things shall agree in amitie, for the agreement of the Saints shalbe one, there shalbe no dread of the Diuell, no ambushes of vncleane

cleane spirits, the feare of hell
shalbe far off, there shalbe death
neither of the body, nor of the
soule, but feare by the meanes of
immortalitie shalbe shaken off.

Like as a kings sonne if first of
all he be fostered vp in a poore
cottage being apparailled in base
raiment, liueth vnder the feare
of Tutors, and gouernance of
Masters, whereby his yong-age
vnder streite discipline may
bring his mans-estate into good
liking, and make it worthy his
famous progenitors; but when
the time commeth, that he must
both enter the Court of his do-
minion, and take in hand his fa-
thers scepter, all homely appa-
raile being reiected, he arayeth
himself in princely attire, & on a
suddain putteth on the mitre of
his father, the glittering of pur-
ple incontinently is added, the
brightnes of his diademe, the
rowte of his gird, the power of
his name is increased, and he is
made a new man; so after such a
manner

manner shall the alteration of Saints be.

And to the end you may be giuen to vnderstand, that painted words is not all we speake, let vs cast our eies on that mountaine wherein Christ was transformed, and let vs behold his brightnesse, that, wherein (when he was transformed) he shined; neither for all that by this meanes, all the glory of the world to come shalbe reuealed vnto vs. For that transformation was declared not fully as in deed the blessednes to come shalbe, but asmuch as the beholders eies could beare. And the Gospell saith * his face did shine as the sunne: but the glory of the incorruptible shall not only send forth such a light, nor such as the eies of men can look on, but such shall be the future brightnes, as eie sight may not indure, although it abode that in the transforming on the mount. Wherby it is cleere, that so much

Matt. 17, 2.

was reuealed as the eies of mor-
tall men could suffer, neither yet
did they fully suffer it, for it is
said, They fell on their faces.

Verf. 6.

Againe, if thou shouldest be
brought into an assemblie, where
euery one should sit apparrelled
in golden robes, in the midst
of whome one should shine dec-
ored in pearles and purple, and if
he promised that thou mightest
be one of the number of those
men of honor, wouldest thou not
assay and attempt all thinges to
attaine vnto it? So then open
thy sight on the heauens, and be-
hold there an assembly gathered
together, not in brightnes of
gold, neither in trimnes of gar-
ments, nor glistering in pretious
stones, but clearer in righteous-
nes than either the stars glitter,
or the sun shineth. Behold there
a companie not of men alone,
but of Aungels, Archaungels,
thrones, dominions, principali-
ties, and powers; and of the king
that sitteth in the midst of
them,

Matt. 17. 4.

them, no speech may be, for he
 surmounteth all speech and con-
 ceite of the mind of man, by rea-
 son of his beautie, his strength,
 his glory, his roialty, his maie-
 stie. What then? Tell me, shall
 we beguile our selues of all these
 honors, bicause of sloth in suffer-
 ing some labor, and in resisting
 for a while the allurements of
 lust? For if we should dailie suf-
 staine torments, and suffer a li-
 tle time hell fire, to the ende we
 might see Christ comming in
 glory, and accompanied with his
 Saints, were it not good to in-
 dure all sorrowe, that we might
 be made partakers of so great
 blisse, of so great glory? Heare
 what the blessed Apostle Peter
 saith; It is good for vs to be here.
 If he seeing a slender glimpse of
 the glory to come, sodainly re-
 iected all things out of his mind,
 relieng on the delectation of the
 vision he saw, what will one saie,
 if he beheld the things, as they
 are in truth? Namely at what
 time,

for his time, the court of heauen shall be
opened, and the king of heauen
shall be reuealed, not in a glasse
darkly, but face to face, not by
maie-ty, but by visage.

Many ignorant folke thinke it
a thing al-sufficient, and to be
wished for, alone to be deliuered
from the paines of hell; I say, to
be remooued and cast off from
that glorie, is a more grieuous
torment than hel: neither iudge
the torments there so grie-
uous, as it is to be driven from
the sight of Christ, for this (I as-
sure you) is more miserable than
any punishment, this onely ex-
ceedeth hell. When wee see an
earthly king entring his pallace,
with his adherents and garde, we
admire and call those great men
who waite vpon him, and suppose
our selues wretched, if we be not
vouchsafed any place amongst
them: though wee knowe the
weaknes and instabilitie of these
terrene things, sometimes for for-
eigne warres, sometimes for ciuill
conter-

*The torments
of hell not so
grieuous as
the losse of the
sight of Christ.*

Isai. 40.

conterwaites, and sometime
for malicious spite, yet howso-
uer it be, it griueth those that
haue fallen thence. Howe then
shall it not much more vex
if with the highest king, who holdeth
the whol globe of the earth
(not a part thereof onely) who
holdeth it in his fist, who
measurcth the heauen with
hand-breadth, who supporteth
each thing by the woorde of his
power, who reckneth the Gentiles
as nothing, yea as spittle, will
this (I say) when he bestoweth
honor that shall last for euer, will
haue no place, neither be num-
bred amonge his seruants? Will
it not pinche vs more than any
paine?

But peraduenture thou saiest
it will suffice vs to escape hell, al-
beit we be not thought worthy
of the sight of the king. What
more vnhappy and wretched
soule is there, than to which this
is sufficient? Supposest thou that
the king whereof we speake, shall

come

come to iudge the earth, caried
in chariots of Mules, or in gilded
waggon, or with the terrible
power of a diademe? Nay har-
ken how the Prophets haue fore-
told (as much as might be de-
clared to men) the comming of
Christ. One of them saith thus:
Our God shall come, and shall
not keepe silence, a fire shall de-
uoure before him, and a mightie
tempest shall be mooued round
about him, he shall call the hea-
uen aboue, & the earth to iudge
his people. And harken how ano-
ther, to wit, Isaiah, sheweth the
diuerse sortes of punishments;
these are his words; Beholde the
day of the Lord commeth, cruel,
with wrath, and fierce anger, to
lay the land waste; and he shall
destroy the sinners out of it. For
the starres of heauen, and the
planets thereof, shall not giue
their light, the sunne shal be dar-
kened in his going soorth, and
the moone shall not cause her
light to shine. And I will visit the

Psal. 50, 3.

Isai. 13, 9.

Verf. 10.

Verf. 11.

D wic-

Ver. 12.

Ver. 13.

Isa. 24, 18.

wickednes vpon the world, and
 their iniquitie vpon the wicked
 and I wil cause the arrogancie
 the proud to cease. I will make
 man more pretious than
 golde, euen a man aboue
 the wedge of golde of Ophir. There-
 fore I will shake the heauen, and
 the earth shall remooue out of
 hir place, in the wrath of the
 Lord of hosts, & in the day of his
 fierce anger. And againe he said
 the windowes from on high shall
 open, and the foundations of the
 earth do shake. The earth is w
 terly broken downe, the earth
 cleane dissolued, the earth is ex-
 ceedingly mooued. The earth
 shall reele too & fro like a drun-
 ken man, & shall be remoued like
 a tent, the iniquities thereof shall
 be heauy vpon it, so that it shall
 fall and rise no more. And in the
 day, shall the Lord visit the hea-
 uen, that is on high, euen the
 kings of the world, that are vpon
 the earth, and they shall be ge-
 thered together as the prisoners

of him that is fallen.

63

in the pit, and they shall be shut
vp in the prison. And the pro-
phet Malachies words are con-
sonant hereto; Behold he shall
come, saith the Lorde of hostes.
But who may abide the day of
his comming? and who shall in-
dure when he appeereth? For he
is like a purging fire, and like ful-
lers sope. And he shall sit downe
to fine and try the siluer, he shall
euen fine the sonnes of Leuie, &
purifie them as golde and siluer.
And againe he saith, for beholde
the day commeth that shall
burne as an ouen, and all the
proude, yea, and all that do wic-
kedly shall be as stubble, and the
day that commeth shall burne
them vp, saith the Lord of hosts,
and shall leaue them neither
roote nor branch. And another
of the prophets saith, I behelde
till the thrones were set vp, and
the auncient of daies did sit,
whose garment was white as
snow, and the haire of his head
like the pure wooll. A fierie

Malac. 3.

Verf. 1.2.

Verf. 3.

Chap. 4. 1.

Dan. 7. 9.

Verf. 10.

Ver. 13.

streame issued, and came forth
from before him, the iudgement
was set, and the bookes opened.
And a little after, as I beheld in
visions by night, behold one like
the sonne of man came in the
cloudes of heauen, and appro-
ched vnto the ancient of daies,
and they brought him before
him. And he gaue him domini-
on, and honor, and a kingdome,
that all people, nations and lan-
guages should serue him, his do-
minion is an everlasting domi-
nion, which shall neuer be taken
away, and his kingdome shal ne-
uer be destroyed. I Daniel was
troubled in my spirite, in the
midst of my body, and the visi-
ons of mine head made me a-
fraide.

Ver. 15.

So then when these things
shall begin, the gates of heauen
shall be opened, yea rather the
very heauen shal be taken away,
as if the couerings of a pavilion
were drawn together, to wit,
that it may be restored & trans-
figured

figured into better. Then all things shall be in feare, amazednes and trembling shall fill eue-ry place. Then also feare shall shake the angels, and not the angels alone, but perchance the archangels, thrones, dominions, rules and powers. For this is signified where it is said, I wil shake the heauen; for they are the fellow seruants of them that must be iudged, and must giue an account of this life. If when one citie is to be iudged by the iudges of this worlde, other feare and shake, although it be not for great danger like to insue: when the vniuersall world shall come to be iudged of him that lacketh not witnes, that doth not seeke arguments, that doth not require an orator for the cause, but all these things being remooued that doth reueale the deedes, wordes, and thoughts of men, that placeth ech thing in open sight, and sheweth eue-ry fact, as it were in a painted table, before

Isai. 13, 13.

the eies, both of the transgressors, and of the beholders, how much more shall euery creature be moued with feare? And if then no fierie streame should issue forth, neither the terrible angels, or greesely executioners should stand by; but if thus onely it were, that men shoulde be called before the king, and some should be praised and honored, other some without honor cast to confusion; if men did onely suffer this punishment, would it not surpasse the torments of hel, that when other were endowed with gifts of the king, they should shamefully suffer the repulse? Which paine how vntolerable it is, although speech now may not declare, yet then shall we cleerely perceiue it, when we come to experience.

Furthermore, besides all these anguishes of torments, set before your eies, not confusion alone, and vtter shame, but the way, how men are drawne to fire, and

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and deliuered vp to racking. Thinke vpon those cruell & ougly tortours, which throw sinners downe headlond, and in that time, in which other that haue done well, by the bright & gentle Angels being carried before the high throne of the cuerlasting King, shalbe rewarded with immortall gifts.

These things are accidents to that day, iudgement, and time, but that which ensueth, what toong can tell? What pelasure, what ioy shall it be, to be with Christ, when the soule comming to hir proper vigor, shall with confidence begin to looke on God? none can declare the greatnes of that ioie. For she triumpheth not alone for the fruition of the thinges present, but she reioiceth much more because she knoweth, there shalbe no end of her blessednes. And howbeit no speech can set forth that gladnes and mirth, nor any thought conteme it, yet seeing

(as it were) a certaine shadowe of the thing to come, we will also endeuor to acquaint you with it. Demand we of the rich and wealthy of this world, who vaunt in honors and power, with what gladnes they are puffed out? With how great delectation and pleasure they are in loue with these things, so that sometime they carry their noses very high in the winde? And that, though they themselues knowe, that these thinges are neither right happie, nor yet euerlasting, but vanishe away sooner than a dreame: which if they indure while this life remaineth, if we make the moste of them wee can, they can indure no longer. Wherefore if men are so exceedingly ioyous, for fraile and transitorie thinges: with what ioye shall we thinke those soules to be filled, which haue gotten heavenly & eternall blisse? In which both quantitie and qualitie differeth so much from the other in
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excellencie, (for all that in this life we account them good,) so that, * neither eie hath scene, nor * Isai. 64.4.
 care hath heard, nor hart as yet 1. Cor. 2.9.
 hath vnderstoode them. For as a little one is in the bellie of his mother; so are we in the worlde inwrapped streitly in darknes, & can not beholde the light and libertie of the world to come. But when the time shall come, that *Such come as we sawe here, such bread shall we eat in the world to come.*
 this worlde shall trauell in birth with vs, and shal bring foorth into the brightnes of the future world all it hath conceiued, if any shall be found (by the meanes of sinne) putrified or not of full growth, they goe from darkenes to darkenes, from tribulation to more bitter tribulation. But they that shall be perfect and like vnto the king, she profereth to the father, as a worthie issue, to be placed in the ministerie of Angels, and in the seates of Archangels.

Therefore will you goe that waie (my friend) that the coun-

D 5 tenance

The soule must
be polished
more than the
bodie, and God
hath thus ap-
pointed.

renance and kingly bewty of thy soule may be polluted, and this world at the last reiect thee, but repaire quickly the image of thy father, repaire thy virtue, beautie, and gallantnes, that amonge other thou maiest be knowne of thy father. The beautie of the bodie God hath limited with certaine naturall bonds, but the beautie of the soule hee hath made free, and subiect to no necessitie, which leaueth farre behind the comelines of the bodie. Insomuch that the trimnes of our soule is at the becke of God, yet in our power. For if the Lord had granted vs licence to vse our owne fancie in our bodilie brauerie, wee shoulde haue beene burdened with superfluous and nought auailable cares, spending all the time of our life in them, whereby the soule must needes not be decked. Sith euen now, when we haue no power ouer the trimnes of our bodies, we so carke and care, that by all possible

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sible meanes we pollish them, as-
 saying by the painting of co-
 lours, by the frissing of our hairs,
 by the roaling of our eies, by va-
 rietie of vestiments, by exquisite
 practises to augment our bodilie
 brauerie. But how much more
 conuenient were it for vs, to goe
 about to garnish the soule, wher-
 in the true beauty is, and such as
 may by vs dailie be made more
 beautifull? Yet we on the con-
 trarie, consume the whole race
 of our life in spoiling the mi-
 stresse, & in adorning the mai-
 den: leauing the mistresse (like
 a vile bonde woman) vntrim-
 med, bespotted, vtterly couered
 with all vnseemely flutishnes.
 When as God for this cause ex-
 empted vs from the carke of this
 bodie, and inclosed it within the
 bonds of nature, least being oc-
 cupied in needeles cares, we
 shoulde neglect the beautifieng
 of our soule, whose beautie and
 brauenes, albeit it be brought to
 extreme pollution, yet by our la-
 bour

*Soules defiled
 with sin, may
 be trimmed a-
 gaine.*

Psal. 45, 11.

bour and diligence she may be restored to notable gaineffe, and be recouered so farre, that she may not onely be admired of all good men, but be desired and loued of the king himselfe, who is Lord of all. As the Prophet speaketh to it in the Psalmes: The king shall haue pleasure in thy beautie.

Often times experience pro- ueth, that of those women which haue beene inured to common brothelrie, if any be somewhat handsome, for fairenes sake she hath beene vnited in matrimo- nie to some good man, and hath beene drawne to honestie. How much rather will not God con- temne ne despise the soules, which haue fallen from their di- uine excellency by the tyrannie of the diuell, into the brothel- house and stewes of this present life? You shall find that the pro- phets haue vsed these examples when they spake to Hierusalem, for she played the dishonest wo-

man;

man, and went a whooring after
a strang sort, as sheweth the pro-
phet Ezechiel, saying, they giue
gifts to all other whoores, but
thou giuest gifts vnto thy louers,
* and the contrary is in thee
from other women. And againe
another saith, thou hast sitten
vpon the way waiting for them,
as a desolate * Chough. This peo-
ple which had so plaid the har-
lot the Lord reclaimed to him-
selfe, for their captiuitie was
not so much for their punish-
ment, as for their amendment.
For if in case GOD woulde
haue punished and destroyed
them withall, he would not haue
brought them home againe to
their natiue soile, neither would
haue caused them to reedifie
with greater magnificency, their
citie and temple which were o-
uerthrowen, the glory (saith he)
of this last house, shall be greater
than the first. So then if God do
not forbid repentance to those
that haue so manifoldly practi-
zed

Ezech. 16, 33.

* Vers. 34.

* C. quaila.
Or, thou hast
sitt waiting for
them in the
waies, as the
Arabian in
the wilderness.
Hier. 3, 2.

Hagg. 2, 10.

*God is iealous
ouer our soules.*

*Mat. 23, 37.
Luk. 13, 34.*

zed whoordome, he will much more willingly reclaime thy soule, which now first hath grievously falne. The reason is, for that no carnall louer, though neuer so hoate, can be so iealous ouer the loue of his derling, as God is kindled with the loue of our soules. Which albeit daily it may be gathered, yet it may be apparantly proued out of the word of God. In a word, read that is spoken of God, in the beginning either of Ieremie, or of the other Prophets, howe when he was despised and set light by of the people, yet he returned againe to them, and thirsting after their loue, he continually followed them. And this is that, which God himselfe declareth in the Gospell, where he saith: Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, howe often would I haue gathered thy children together, as the Hen gathereth hir chickens, and

ye

we would not. And Paule saith to the Corinthians: For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, & hath committed to vs the word of reconciliation. Now then are we Ambassadors for Christ: as though God did beseeche you through vs, we pray you in Christs stead, that yee bee reconciled to God. Let vs thinke these things spoken to vs, for not onely infidelitie, but the pollution & vncleanes of life maketh this execrable enimitie betwixt God and men, and so the Apostle saith, that the wisdom of the flesh is enimitie against God. Go to then, let vs raze to the ground this wal of enimitie, let vs smooth the way to an attonemēt with God, that we may be loued and desired of him againe.

2. Cor. 5, 19.

* Rom. 8, 7.

I am sure you woonder not a little at the beautie of Hermione, and thinke the like may not be founde on the whole earth.

*Hermione
daughter to
Menelans and
Helena very
beautifull for*

But

whom Orestes
the sonne of
Agamemnon
slew Pyrrhus
the sonne of
Achilles, be-
cause he mar-
ried his betro-
thed minion.

* Or melan-
choly.

But if you would (my friend) you
may be so much fairer and com-
lier than she, by how much gold
exceedeth dirte. For if many
haue in admiration the beautie
of that body, and fall in love
therewith; what fairenes do you
thinke to be in a soule, if euery
point therein were liuely por-
traited? How much more amir-
ble, how much more woonderful
would it be? For the substance of
bodilie beautie consisteth in
naught else, but in phlegme,
blood, moisture, and *gal, which
are maintained by the corrupti-
ble iuyces of meats? Hereby the
apples of the eies glister, hereby
the cheekes are ruddie, & here-
by the whole face is adourned.
And vnles they be daily moiste-
ned with such iuice, which as-
cendeth out of the liuer, in-
continent the skin is dried vp, the
eies wax hollow, al ruddines and
beautie departeth from the vi-
sage. Now if thou consider what
is hidden within that skin which
thou

thou iudgeſt beautifull, what is
but vp within the noſethriles,
that within the iawes and bel-
ly, thou wilt proteſt that this
ruery of body, is nothing but a
blanched ſepulchre, which with-
out appeereth faire to men, but
within is full of filthines and vn-
cleannes. Moreouer, if thou ſee
a ragged cloath, the phlegme
and ſpittle that proceedeth from
the body, thou loatheſt it, & wilt
not touch it with the tip of the
finger, looking askew thereon:
and how then canſt thou loue &
deſire the cel & ſeat of phlegme?
But thy beauty was not ſuch. For
by how much heauen is more
beautifull than the earth, by ſo
much did the trimnes of thy
ſoule ſurmout the beautie of
the faireſt body. And notwith-
ſtanding none at any time hath
ſcene a ſoule departed from the
body, yet ſome other time I will
attempt to declare the comli-
nes of it, by the powers thereof.
At this time let it ſuffice to re-
hearſe

Matt. 22, 30.

Mark. 12, 25.

hearse the words of the Lord which say, they are as the angels of God in heaven. Again, in the of bodies there is so great a difference, betweene those that are thin, and those that are thick and heauy, (as for example heauen passeth the earth, fire water the stars stones, the rain-bow the terrestriall flowers:) what would we say, if it might so chance, that with corporall eies, we might behold the gaines of the soule. Wouldst thou not scoffe at an externall beauty and brauery, in consideration of that internal substance? I pray thee then let vs not contemne so great a felicitie, nor not lightly regarde so great a treasure that is in vs especially sith a returne is not hard, and with no great labour may all the beautie of our soule be renewed. For as soone as thou shalt imagine the thinges to come, and shalt be inamored with them, straightway the soule retireth to his former brauery.

So

Lord it is written ; For our light affliction, which is but for a moment, causeth vnto vs a far more excellent, and an eternal weight of glory. While we looke not on the things which are seene, but on the things which are not seene, for the things which are seene are corporal, but the things which are not seene are eternal. Now if Paul call tribulations light and easie, for that we looke not on the thinges which are seene, but on the things which are not seene : how much more easie shall it be for thee, to shake off the foule burden of vncleannes? Neither nowe do I exhort thee to those labours and dangers, or to those daily deaths, which the Apostles suffred, or to those persecutions, or stripes, or bands, or imprisonments, or the contempt of all worldly riches, or famine, or nakednes, or many watchings, or perils of iourneying, or shipwracks on sea, or dangers of robbers, or dangers of thy owne nation,

nation, or dangers of false brethren, for al those afflictions the apostles indured: nothing of these I require of thee, but this desire alone, that seruitude being forsaken, thou returne to thy former liberty, considering both the plague which followeth riot, and the glory which is laide out for vertues. It is no maruell, that those which belecue there shall be no resurrection, neglect this life, feare nothing the iudgement to come, and are not inwardly pricked in hart: but we which looke more certainly on future than present things, ought we to liue so miserably, & so wretchedly, that we not onely should not feare, at the remembrance of the iudgement to come, but verily contemne it?

A part it is of extreme madness, and no mischiefe is comparable, that beleeuing we be like the vnbeleeuing, Yea amongst the not a few haue beene found, who haue flourished in this life, in the

of him that is fallen.

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the vertues of the mind, & what shall be our excuse, what our sentence, if in the daie of doome those shall be brought forth for examples against vs? Some that exercise marchandice we see haue suffred shipwracke, & the losse of all their goods: yet for this they haue not beene dismaied, but againe haue applied the same way and traffike. These did leese their substance not by sloth, but by violence of windes. But we which know afore vndoubtedly, that if we our selues will, we may incur neither shipwracke, neither damage of soule; should we not take in hand againe our former exercises, and renew our busines by negligence ouerslipped? Neuertheles we lie retchlesly, and fold our idle hands on our breast, after the manner of sluggards: and would God our hands were idle, and did not worke our owne decay. Which if they doo it hath great affinitie with most manifest

fest outrage, as if (for example) a champion leauing his aduersary, should turne his hands on his owne head, and buffet himselfe. The diuell hath put vs to flight, and hath dashed vs in sunder, we haue neede then to rise and to resist him. When thou art once cast downe, if thou beest lying not onely to lie still, but to throw down thy selfe headlong, this is to assent to thine enemy, and to take in defence his part.

Blessed Dauid fell after the same sort thou diddest, neither so alone, but in more greuous wise, for he combined murder with adultery: and what did he then? Did hee lie so? Did hee not rise and resist the enemy, and so ouercame him, that his good deeds profited his posteritie when he was gone? For when Salomon had committed that hainous crime, and was deemed woorthy of a thousand deaths, yet for Dauids sake the Lorde

said

aid he would bestow the king-
dome on him longer. These be
the wordes; I will surely rent
the kingdome from thee, and
will giue it to thy seruant.
Notwithstanding in thy daies I
will not do it, bicause of Dauid
thy father, but I will rent it out of
the hand of thy sonne. Hezechi-
ah when he was much indange-
red, (albeit he were a iust man
himselfe,) yet for blessed Dauid
the Lord promised to help him,
* I will defend this citie for mine
owne sake, and for Dauid my ser-
uants sake, I will saue it. See what
was the strength of repentance,
see what power conuersion had.
But if hee had thus thought,
(which thou now thinkest,) and
had said, it is impossible that the
Lord shoulde now be mercifull
to me, he hath greatly honored
me, and hath endued me with
the gift of prophecie, he hath
exalted me to a kingdome, he
hath deliuered me from mani-
fold dangers, how then can I
promerite

2.King.11, 11

12.

2.King.19, 34

** Or, I will de-
fend this citie
to saue it for
mine owne
sake, and for
Dauid my ser-
uants sake.*

promerite clemencie at the hands of God, forasmuch as haue thus fallen? Yf Dauid thus thought, he had lost not onely that went afore, but that followed also. For not onely the wounds of the body if they be neglected bring death; but the wounds of the soule semably. Are we so sortish to put plaister to a bodily wound, and neuer attempt to cure the soule? Many woundes of our bodies may not be cured, yet we despaire not, and though the Chirurgions say, the wound is incurable, yet we earnestly and vrgently beseech them, that they would mittigate somewhat the paine. But in the wounds of the soule, which are not vnsanable, (for the soule is not tied to necessitie, neither abideth any passion) we are remisse, we are past hope, we are pricked with no care. When there is no hope our griefe of body may be healed, yet we withdraw nothing from

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from our care: but here when no occasion is of desperation, without vsing any labor, we omite all care. So you perceiue, how that more ardently we loue our body than our soule, knowing not, that if we regard not our soule, we cannot saue our body. For the soule was not ordained for the body, but the body for the soule: and he that esteemeth nothing the higher, but polisheth the inferiour, marreth both. But he that obserueth an order, and garnisheth the first, admit he do not passe for the second, by the saluatiō neuertheles of the first, the second shall be saued. The which is builded on the plot of Christ his words, Feare ye not them which kil the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in Hell.

Matt. 10, 28.

Thinke you we haue done enough, and satisfied you in this thing, that no infirmitie of the

E soule

soule is vncureable? Or else is needefull we should vse other reasons, and confirme it yet farther? For although a thousand times thou despaire of thy selfe, we will neuer despaire of thee. Neither do we this that we milke in other, howbeit there be odds, whether one despaire of himselfe, or another of him. To despaire of another is pardonable, but to despaire of himselfe, is not: because he is not master of anothers minde, this ruleth his owne purpose. Wherefore we hope there is a returne for you to the state of your former life, and to the vertues of the mind, which we know are in you. Besides these things, this we adde.

Ion. 2. 4.

The Nineuites heard the prophet saying definitely, Yet fouertie daies and Nineueh shall be ouerthrowen, notwithstanding they were not discouraged. No not when they were not certaine, that the Lord would not bring to passe his words, & when

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of him that is fallen.

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(in mans iudgement) there was
no hope of forgiuenes. And as-
soone as that abrupt saying was
ended, they determined repen-
tance, saying, who can tell if God
will turne and repent, and turne
away his fierce wrath that we
perish not. And God saw their
workes that they turned from
their euil waies: and God repen-
ted of the euill that he had said
he would doo ynto them, and he
did it not. If Barbarians and ig-
norant folke could vnderstand
so much of the mercy of God,
doth it not much more behoue
vs to do so, who are enstructed
in the word of God, & know this
example was before our time,
and that many moe like are con-
tained in Gods Booke, either
in words, or in actes? For my
thoughts are not your thoughts,
neither are your waies my waies,
saith the Lord. For as the hea-
uens are hier than the earth, so
are my waies higher than your
waies, and my thoughts aboue

Verse.9.

10.

Isai 55, 8.

9.

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your thoughts.

Futhermore if we receiue our seruants, who haue offended vs when they promise they will amende, and account of them as afore, nay many times credit them more after reconcilement, will not God much rather deale thus with vs? If he had made vs to punish vs, thou mightest well despaire, and doubt of thy saluation: but if for his goodness onely he made vs, to enioy his euer-enduring blisse & rewards, and doth all things from the beginning of the world til this day, to this end and purpose, that he may saue vs: what matter of despairing, what matter of mīdoubting is there left?

Wee haue offended him (say you) more than euer any man. For this cause shouldest thou more speedilie & earnestly make satisfaction, and be sorrowful for thine offence, & abandon those deedes with which God is offended. Neither doth a grieuous in-
iurie

inurie offend any bodie so much,
as to continue in it, when there
is time and opportunitie of satisfac-
tion. To sinne is humane, but
to perseuer in sinne, is diabolical.
To conclude, beholde howe
God by the Prophet misliketh
this more than that: And I haue
said (saith hee) after that shee
hath in all this gone a whooring,
be thou turned to me, and she is
not turned. And otherwhere,
when he had rebuked the trans-
gressions of the people, by his
Prophet, and they had promised
amendment, he sheweth how lo-
ningly he receiueth the conuer-
sion of sinners, who will graunt
their hart maye bee so in them,
that they may feare me, & keepe
my commaundements all the
daies of their life, that it may be
well with them, and their chil-
dren for euermore? Moses like-
wise, when he would teache the
people, what God requireth of
men, saith thus: And now, Israel,
what doth the Lord thy God re-

Hier. 3, 7.

* Or, and I
said, when she
had done all
this, turne thou
unto me, but
she returned
not.

Deut. 10, 124

quire of thee, but to feare the Lord thy God, to walke in all his waies, and to loue him, and to serue the Lord thy God with all thy hart, and with all thy soule?

God then, who is desirous that himselfe be beloued of vs, and for this doeth all things, not sparing his onely begotten for our salvation, & the loue he bare towards vs, would faine (after what sorte soeuer, if I may so speake,) we should be reconciled to him; and how can it be, that he should not receiue and loue vs being penitents conuerted vnto him, and that as chearfully as he doth his children? For, in what respect do you thinke, spake he by the Prophet, saying: Tell thou thine iniquities first, that thou maist be iustified? Was it not, for that he coueted to reuoke vs to his loue, and tender affection? He that loueth his friend, if perchance he suffer many iniuries at his hands, his loue is not for that cooled towards his beloued, if in case he

will

*Amantium
iræ amoris
redintegra-
tio est.*

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will let the wrongs to be opened & discovered, and certes he that is injured, doeth desire this for no other cause, but that their renewing of loue may be of more force and validitie. Nowe, if the confession of sinnes macth so much to attonement, how much greater may be our hope of reconciliation, if by workes of repentance, we blot out the offences we haue committed? For if God prohibited the fallen to returne to the right waie, either none, or very fewe, should enter the kingdom of heauen. Yea, the chiefe Patriarchs whom we haue in admiration, after backslides in sinnes, they haue bene restored. For they that were earnest in euill, being turned to goodnes, vse the same forwardnes, knowing that their debt is great. In the gospel this is taught of the Lord, when he said to Simon of a certaine woman, * Seest thou this woman? I entered into thine house, and thou gauest me no

Luk. 7. 44.

- water to my feete, but she ha
washed my feete with teares, and
wiped them with the haire of
45. her head. Thou gauest mee
kisse, but she since the time
came in, hath not ceased to kisse
46. my feete. My head with oile thou
diddest not annoint: but she hath
annointed my feete with oyme
47. ment. Wherefore I say vnto thee,
many sins are forgien hir, for she
loued much. To whom a little is
forgien, he doth loue a litle. And
48. he said vnto hir, thy sins are for-
giuen thee. For which cause the
diuell knowing that they which
hane solde themselves to worke
iniquitie, if they reuolt are dili-
gent and serious, and as in their
transgressions they were hastie,
so in their amendment they are
heedful (bicause now they know
what they haue done,) he fea-
reth & shaketh least any of the
should make the onset to repen-
tance. For if they once begin,
they may nor be withstaied, but
filled with the heate of repen-
tance

as it were with a fire, they
 make their soules purer than fi-
 ned golde, and by the remem-
 brance of their former misdeeds
 and as it were by the blowing
 wind of their conscience, hauing
 hope their pilote, they arriue in
 the haven of health. And bi-
 cause of the horrors past, the
 circumspecter they are in their
 journey; so that in this wel-nigh
 they may seeme to passe those
 that neuer faltered, bicause ex-
 perience maketh them more
 charie. For (I know not how) we
 loue more entirely the thinges
 we had and haue lost, than the
 thinges we haue not and desire
 to get.

Experientia
 stultorum
 mater.

Then a hard thing it is (as I
 saide) to make a beginning, in
 this lieth all the difficultie, to
 prepare the way to repentance.
 For straightway at the entrance
 the enemy bloweth out threatens
 and manacings, and in his rage
 driueth vs back, when we would
 go forth. The smokie puffes,

E 5 and

and cloude of whose terrours, thou contemne, when the way is entered, thou shalt see thy selfe corroborated, and obtaining the conquest thou wilt reioice thine enimie manaced thee, and thou shalt perceiue the rest of this combate easie. Go to, go to in the name of God, now let vs enter the path of life, let vs returne to the heauenly citie, seeing we are appointed and inrolled citizens. The gates of this citie despaire shutteth against vs, hope and confidence will open them fully; the which if we cast behind vs, we incurre the crime not of sloath alone, but of arrogancie. For sathan was made as he is, by no other means, but for that after his sinne, first he despaired, and next fell from despaire into hawtines and pride. So likewise the soule if it once begin to despaire of saluation, it vnderstandeth not into what mischiefes it runneth, fearing not to speake or do whatsoeuer may stop saluation.

uation. Commonly wee see in those that are mad, when once they haue lost their wit, they feare nought any longer, they blush at nothing, but licentious-ly they dare speake and do eue-ry thing. If they fall into the fire, they auoid it not; if they be go- ing into a headlong place, they pull not backe their foote. After the same maner they that are in despaire commit intollerable actes, they range in al the waies of wickednes, shame is no let, feare hindereth nothing, the things present do not refraine them, the things to come do not terrifie, death onely it is that they cannot escape.

Wherefore I humbly request thee, before the poison of this sinne more infect thee, arise and awake at the last, and lay aside this diuellish droonkennes. If on the sudden thou canst not ga- ther thy wits together, yet do it leisurely, although (in my opini- on) it be the easier way at once

to breake off all the staies of thine euill, to sheere it in sunder fully, and to begin repentance anew. But if this be difficile vnto thee, as thou wilt and art able, begin a better conuersation, and couer eternall life. Runne therefore I pray and beseech you deare friend, (I beseech you for those good deeds you haue done heretofore, I pray you for the libertie that first you had,) let me see you climbe vp to the top of vertue, as truly a repentant as you were before. Yeelde to me thy friend, yeelde to all them that are offended through thee, and fall bicause of thy fall, yeelde to all them that are in despair bicause of thy despaire, that they may not surmise they can not treade the true waie, vnles they see thee returne. Regarde (I desire you) the pensiuenes of the whole congregation of the faithfull brethren, the great ioie and triumphing of the faithles, the vsuall byword of slouthfull youthes, regard

gard what authoritie thou art to
manic to wallowe in the mire of
riot. And if so be that you re-
turne into the waie of your for-
mer vertues, all these things will
be turned into the contrary. Our
shame and confusion shall light
on them, we shall be ioifull and
glad. For wee will blaze abroad
throughout the world, that thou
art a subduer of lust, a subduer of
uncleane and foolish voluptie &
riot, and we will brute farre and
wide thy glorious triumph. That
victory is the greater that is got-
ten after a fall, and that is resto-
red after flight. And you shall not
only be rewarded for your owne
labour and reformation, but shal
receiue a meede for the safetie of
them, who leuelling their life to
thy conuersation, haue (without
despaire) beturned themselues
to repétance. Neither any here-
after hauing fallen howsoeuer,
will not be greedie by and by to
rise, and incontinentlie to be re-
stored. Despise not (if you loue
me)

me) these great profits, neither bring our soules with sorrowe to the graue: but vouchsafe vs some rest, and chase away the cloude of heauines, which for thy sake hath ouercouered vs; for loe letting passe our owne euils, we bewaile thy fall. But if you would a little looke vpward, & be in loue with celestiaall things, we should be eased of this lamenting, and we might be caused to consider our owne offences.

That men may by repentance repaire their pristine gaines, yea somtimes be made more excellent than before they were, hitherto we haue confirmed out of the worde of God. And to conclude this point, this is the cause why that harlots and Publicans inherite the kingdome of heauen, and that manie that were last, shall be first. Hencefoorth I will adde the things that haue beene done in our age, of which
 *thou thy selfe art a witnes.

* You knowe that yong man the

* G. F. C. of
 which my selfe
 may be a wit-
 nes.

* G. F. C. I
 know.

the sonne of V R B A N V S, the
chiefest of that prouince, whose
parents died in his minority, but
left him verie wealthie in hous-
hold stufte, golde, siluer, and pos-
sessions. That youth cōtemning
at the first all pompe, and pride,
(which that age and riches for
the most part follow) he left the
schooles of humane artes, and
betooke himselfe to a base life,
in which putting on course and
homely arayment, he departed
to the mountaines and desert
places. Where being exercised
in the temperancie of true phi-
losophie, he not onelie mat-
ched (which is but seldome seen
in those yeeres,) but passed to,
great and woonderfull men in
the vertue of abstinencie; yea,
when afterwarde he was bapti-
zed he passingly increased in
vertues. At which thing all re-
ioiced, and praised the Lorde,
that borne to so great wealth, &
descended of such a family, euen
in the April of his dais he trode
vnder

vnderfoote at once all vanitie of this momentary life, and had an hungrie desire of eternall ioye.

Liuing after this sort, and in this admiration, among all, certaine of his kindred (but naughty persons) at the first came to see him, and after by continuance of slewde talke, drewe him againe to that he hated and loathed, so that all philosophie (which he studied) being laied apart, he came from the hills to the market place. Then caried on a palfrey through the midst of the citie, & garded with footmen he vauntingly began to wander vp and down the streets. Insomuch that the rains of chastitie were also let loose, bicause it hath no fellowship with dainties and ryot. After this he was snarled in the baite of filthy loue, and led into captiuitie by euery lust, which caused all men to despaire of his saluation. For swarmes of parasites enuironed this

*Evill speeches
corrupt good
manners.*

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his hope-lost yonker, the adul-
terous rabble compassed him in.
And what hope woulde a man
thinke to be remaining? Those
to which were giue very much
reprehending, founde fault
with this likewise, that in the be-
ginning he entred a course, he
could not continue in, and had
aspired to that was aboue his
reach, forsaking the studie of
learning wherein he might haue
profited.

When these and such like
things as touching his life being
remored abroad were knowne
to all, and we also were ashamed
of his doing; certaine holy men,
expert in this kinde of hunting,
and who had found out by long
time and experience, that naught
was to be despaired, putting on
the armour of hope, they began
to watch him more narrowly.
And if it fortun'd he were in the
heat, they approached neere
and courteously saluted him;
but he on horse-backe scarce
greeted

greeted them againe, or thought them worthy an answer, when they went by his side; such was his pride and wickednes. But those mercifull men, accounting none of these an iniurie, respected onely that they had intended, that they might (if it were possible by any meanes) deliuer the lambe out of the teeth of woolues; which by patience was in fine atchiued. For weighing they did this often, & prying into his owne life with the inward eies of his minde, he blushed somewhat at their boldnes and tendring, and when he marked they came a far off, he would dismount from his horse, and bowing his head towards the earth, he hearkened diligently to their speeches, and in proesse of time he reuerenced them more. And so reuolting by peece-meale, through the grace of God, and their meeke counsell, and rid fromall the nets of death wherein he was intangled,

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he went againe to the wilderness, to the mountaines, and to the woonted exercises of philosophie, and after was of such humilitie, that his latter doings exceeded his woonderfull beginning. He learned by prooffe the occasion of his fall, and the allurements of all his error. That also he did, which (doubtles) was agreeable to Christs commaundement in the Gospell; Selling Matt. 19, 21. all he had, and distributing it on the poore, to the end he might remooue his treasure from the earth to heauen, and his hart might be there, where his treasure was. But bicause as yet he had somewhat left on earth, his hart returned to the earth, and making an estimate of all his goods, (for he cared nothing for them,) he bestowed much on the needy, that so freeing himselfe from care of minde, he might take away all occasion of stumbling. And thus walking in the way to heauen, by amending
ment

ment he is come to ech accom-
plement of vertue. So you see
how this yoong man fell quick-
ly, and arose speedily.

Another also after many la-
bours he had susteined in the
wildernes, hauing onelie the
company of one in his life and
mansion-place, continued an
Angelicall life, from his yoong
age, to his verie old daies. But

Good Lord, how much differe-
rence is there betweene the Ro-
mish Masse-monizing Moonks
now being, & the Monks which
were in Chrysostoms daies? Those
were continent, and sequestred
(although they should haue had
a care of the saluation of their
brethren also) themselves from
the vi'gar sort of men, to the
end they might giue themselves
wholy to contemplation and me-
ditation, (for this was the cause
why Basill the great went to
Pontus, and instructed his friend
Gregorie the Diuine to him;) these
are lecherous and lustfull,
coueting that sort of life for idle-
nes alone, and belliecheere. Those
as soone as they perceined their

(I know not how)
drowfily yeelding
to the suggestion
and first batterie
of the diuel, he fell
into the desire of
a woman, when as
he neuer saw any,
sithence he became
a Moonke. First,
then hee desired
his fellowe with
whom he liued, to
bring him wine, &
flesh to feede on,
who making no
haste, he threat-
ned

ned him, that he would go down into the city. Which he saide not that he might eat flesh, but that he might finde opportunity to satisfie his lust. His compaignion marueling at this, and fearing least he should do him more harme, if he shoulde denie his

request, gave that hee asked, and fulfilled his will. When he sawe no waie to guile, openly and shamelessly hee reuealed his desire, and confesseth he will goe downe to the citie. The other by much perswasion not able to reteine him, let him goe, and followed him farre off, to see what he would doe, and whither he would goe. And when a great waie behind, he saw him entring a brothell-house, & to haue cooled his lust with the companie
of

uncleannes (this fellowe heere alledged is a wimes) fel to repentance without stay: these through sensualitie committing grosse & carnall sins, neuer truly repent for it, and yet beare men in hand they are the holiest persons vnder the sunne. Of whom it was said rightly, though in a rithme, O monachi, vel tri stomachi, sunt amphora Bacchi! Vos estis, Deus est testis, turpissima pestis.

Let none then of the ignorant sort suppose, that this example maketh ought for the vprightnes of Monks now a dayes.

of a strumpet, tarieng at the dore, straightway when he came forth, hee exhorted him to repentance, he imbraced him, and louingly kissed him, and reſpuked him not for his fall, but deſired him, that now his luſt being cooled, he would returne to his olde habitation, and to the ſolitarie wildernes. But he marking in him ſuch meekenes and gentlenes, was aſhamed, & ſtricken through with the force of his wordes and deedes, and condemning himſelfe for his miſdemeanor, goeth with his fellowe (which was lo good & humble) into the mountaine. Whither when they came, he intreated of him, that when he was ſhut vp cloſely in his cell, and heremitage, he would * euerie ſecond daie bring him bread and water. If anie ſhould ſeek him, he willed him ſaye, that he was * dead. Which things obtained, he ſhut himſelfe in, & there abode, clenſing the fouleneſſe of his ſinne, with faſting, praier, and

* *G.F.C. daily.*

* *G.F.C. aſleep.*

and weeping.

Few daies passed ouer, when a
drowth (bicause of the want of
raine) had hurted the countrie
neere about him, and all the in-
habitants of that land lamented
much. But one of them was war-
ned in a dreame to goe to that
man inclosed in a cell, that he
might pray, and that by no other
waie raine might bee procured,
but by his praier. So departing
with some other taken to him, he
found this Monkes complice a-
lone, and demaunded where he
was, whome the vision admoni-
shed him to seek. When he heard
he was dead, he deemed his visi-
on false, and they returned all to
praier, but the same vision tolde
him againe the same thinges.
Whereat earnestlye intreating
him, that before had deceiued
them, they requested him to
shewe them the man, affirming
that by the authoritie of so mar-
uellous a vision, they were sent to
him being aliue, not dead. Seing
it

it was the will of God, he bringeth them to that godlie man, and the wall being broken downe (because he had shut the doore) they enter in and fall before his feete, desiring him (when the truth of the matter was declared) to release the famine by intercession. First, his excuse was, that he could not demerite so great a thing: at which wordes, he burst forth into weeping for the offence he had committed, as if he had seene it fresh before his eyes. At length for the importunitie of the requesters, (for as much as hee perceiued GOD would haue it so,) he gaue himselfe to supplication, and out of hand there followed great store of rain, wherewith both the earth and men were refreshed.

*Read Eusebius
hist. eccl. lib. 3.
cap. 23.*

** G. F. C. sonne
of Zebedeus.*

What should I speake of him which first was the Disciple of Iohn the * Apostle, but after practised robbing for a long time? Neuertheles afterward, the Apostle gat holde on him, as hee came

came out from the robbers den,
and brought him againe (as you
well knowe) to his former life, so
that his beginning was not to be
conferred with his end. I remem-
ber when you read this storie,
you admired the incredible
meeknes of this blessed Apostle,
and among other tokens of his
sincere loue towards him, which
he shewed, this you said you most
wondered at, that he kissed the
hand of the yoong man besmea-
red with bloud, and so with im-
bracing reclaimed him to euer-
lasting life, when as by all likeli-
hood he was neare the brinke of
the pit of death.

Saint Paul also not onely lo-
ued and embraced Onesimus
being conuerted, who was an
vnprofitable seruant, and fugi-
tive theefe, but maketh petition
to his master, that he should
esteeme him as himselfe, & that
because he recanted. These be
the Apostles words, I beseech
thee for my sonne Onesimus,

Philem. from
the 10. verse
to the 18.

F whom

whom I haue begotten in my bonds. Which in time past was to thee vnprofitable, but now profitable both to thee & to me, whom I haue sent againe, thou therefore receiue him, that is mine owne bowels. Whom I would haue retained with me, that in thy stead he might haue ministred vnto me in the bonds of the Gospell. But without thy mind, would I do nothing, that thy benefite should not be as it were of necessitie, but willingly. It may be that he therefore departed for a season, that thou shouldest receiue him for euer, not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me; how much more then vnto thee, both in the flesh and in the Lorde? If therefore thou accout our things common, receiue him, as my selfe.

The same Apostle writeth to the Corinthians touching the that haue sinned, in this wise,
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least when I come againe, I shall bewaile many of them which haue sinned already, and haue not repented of the vncleanes, and fornication, and wantonnes which they haue committed. And againe, I told you before, and tell you before, if I come againe, I will not spare. You see then whom the Apostle bewaileth, and whom he wil not spare; not those which haue sinned, but those which haue not repented, and not onely not repented, but once or twise admonished of their faultes haue refused to obey. For in that he saith, I told you before, and tell you before, as though I had beene present the second time, so write I now being absent, he signifieth thus much, that being warned they contemned counsell.

For which cause, I feare me, the same will fall out to vs; and although the same Paul, who threatned the Corinthians, be not at our elbowes, yet Christ is

F 2

pre-

*We must acknowledge our
sins, and in
confession in-
tend not to
commit them
again, assis-
ting our selues
of remission.*

** Ecclus. 21, 1*

** Prou. 18, 17.*

*Or, he that is
first in his
cause is iust.*

present, who spake by him, and if we perseuer in hardnes of hart, he will say to vs, I will not spare you, not onely in the time present, but not in the time to come neither. Wherefore let vs preuent his face by confession, and let vs powre out our harts in his sight, * Hast thou sinned? Saith the Scripture, do so no more, pray for thy fore-sins, that they may be forgiven thee. And againe, * The iust is an accuser of himselfe in the beginning of his speech. Let vs not then looke till our aduersarie accuse vs, but let vs preuent him by confession, and so make the iudge more favorable towards vs.

And surely this I assuredlie know, thou confessest thy transgressions, and mournest for thyselfe, but this I do not alonely require of thee; for I would haue the amendment of the things to come arise, of the confession of the things past, and so I would haue it done, that whilest thou

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doest it, thou be ascertained of
forgiuenes. For euery one that
doth ought, vnlesse he know the
thing he hath in hand will profite
him, goeth about it, either care-
lessly, or not seriously. For exam-
ple; he that soweth seede, vnles
he be sure & certaine there will
be raine, that the earth will send
forth the blade, and that the
fruite will ripen, he will neuer
reape. And as none would faine
spend labor in wast, nor bestow
diligence in that which shall not
be beneficiall vnto him : so he
that soweth visiens, teares, and
cōfession which is without hope
vnprofitable, cannot cease from
sinne, being holden fast by in-
credulitie. But as the husband-
man which hath no hope to
reape fruite, careth not to driue
off the birds from his corne, or
beastes, or any other nociue
things : right so he that soweth
confession with teares, and ho-
peth not it will be gainefull, put-
teth and driueth nothing from

Ecclus. 34, 24.

Ecclus. 26, 29.

Prov. 26, 11.

his hart, which may hurt repentance. Repentance is hurted, one be enwrapped in such evils as he was first; When one buildeth & another breaketh down, what profite haue they then (saith the scripture) but labour? And he that is purged from the touching of a corse, and againe toucheth the dead, what availeth washing? So he that fasteth to decline sins, and goeth backe againe to them, who will heare his praiers? And againe it is said, when one departeth from righteousness to sinne, the Lorde appointeth such to the sword. And as a dog is odious that licketh vp his vomite againe, so is a foole, when he returneth to his transgressions.

So then this sufficeth not, to accuse thy selfe by declaring thy finnes, but do it with that zeale, that hope of iustification may proceede of repentance, and so you may bridle your soule to commit neuer the things againe,
of

of which you haue made confession. One for to giue censure against himselfe, is common to the faithfull and faithlesse. Many enactors on stage which represent vnchast queanes & whore-mongers call them-selues sinners and naughty folke, but not with purpose to amende, and therefore in very deed it is no confession. For they speak it not for griefe of hart, nor with bitterness of teares, nor with hatred of the things they confesse, as if they could no more either hear or do the like, but the words be all the matter, which they labour with their lips, not touched or pinched in minde, but after a sort hunting for praise, through the elegancie and trimnes of speech, which they vse to their auditours. Neither are sinnes so greuous when they are colourably declared, as when indeed they are committed. Again some are so benumbed with ouer-great despaire, and are so

deuoide of sense, that making like account of good and ill report, with great impudencie they disclose their sinnes, as though they were another bodies. But I woulde haue thee to do nothing so, neither for despaire to come to confession, but with good and sure hope of forgiveness, the very roote of despaire being cut off. Nowe the roote of despaire is sloathfulness, and not the roote onely but the nourse to. For as a garment breedeth mothes, and nourisheth the also; so sloth doth not alone beget desperatiō, but nourisheth and also fostereth it. In somuch that they wax and grow together, the one being cut off, the other (without question) waneth and decreaseth. Wherefore separate this link of sinnes,

* *A man is caused to think that any good thing is hard, and not possible to be obtained by him or any other through too great bashful-*

nes: which when it ruleth in ones affection, he thinketh it may be eased by no good thing. And because slothfulness is a certaine deiectiue persuasions of the spirit, it cometh to passe, that despaire ariseth of sloth. Thom. Aquin. lib. 1. c. p. q. 20. de desper.

and

and breake their yoke. By the yoke of thy soule, I meane vice, whereto as it were a yoke, the life of man is tied: for when the thought of man is not right, the axle-tree of life is carried head-long.

Harken yet what more we will say. Often times it falleth out that a man amendeth many and great sins by repentance, yet he committeth faultes after the good he hath wrought. And this is it, which laieth chiefly despaire on the soule, bicause she seemeth to pull downe that she builded, and vainly to haue spent all hir trauell, this cogitation (I say) depriueth the soule of hope and confidence. Contrariwise we must thinke, what way this bad and hurtful thought may be expelled; namely, that vlesse the good we do, and the amendment gotten by repentaunce prohibited, & were (as it were) a contrary weight to our sinnes, there were no stay, but that we

F 5 shoulde

shoulde be carried downewards into the depth of mischiefe. And as a strong habergeon suffereth not a kine and poisoned dart to pierce the intrailles of the body, but in some part stoppeth the force thereof: so is it certaine, that he that carrieth hence many good things and many bad, shall finde some ease in his punishment: and he that shall depart without any goodnes, and with great store of euill, what shoulde I speake of his punishment? For there (questionles) good and bad works shall be rewarded, and ech (as it were) shall be ballanced, and the part that sinketh, shall drawe with it the worker. If the multitude of euils shall ouer-poise, it will pull the worker to hell; but if the good workes shall be greater, they will resist and repugne against the euils, and will bring their worker to the place of the liuing, euen from the gate of hell. This is not phantastically imagined of my braine,

*Rewards in
the life to come
of works both
good and bad.*

braine, the diuine Scriptures dis-
 assent not from it, for thus the
 word of God speaketh: * Thou
 rewardest euery one according
 to his worke. For not in hell one-
 ly, but in the kingdome of God,
 there shall be many differences.
 * In my fathers house (saith he)
 are many dwelling places. And
 againe: * There is another glory
 of the Sunne, and another glorie
 of the Moone. What is more wo-
 derful, than that he sheweth how
 exactly the measure of our deeds
 shall be weighed? One star (saith
 he) differeth from another star
 in glory, that by it he might shew
 that amongst all and euery one
 that shall be in that kingdome,
 there will be a difference. There-
 fore sith we knowe all this, let vs
 not withdrawe our selues from
 good workes, neither yeelde to
 sloth and sluggardie, by the pre-
 tence of despaire. And admit we
 cannot attaine to the clearenes
 of the Sunne or Moone, yet we
 must desire the brightnes of a
 starre,

* Psal. 62, 12.
 Matt. 16, 27.

*Differences of
 ioies & plagues
 in the life to
 come. Calvin.
 Institut. lib. 3.
 cap. 25. sect. 10
 Bulling. in Co-
 ment. & Eras-
 mus in Para-
 phras. in 41.
 vers. cap. 15.
 1. Cor.*

* Ioh. 14, 2.
 * 1. Cor. 15, 42.

starre, howbeit inferior to them, let vs seeke at the least for some light by our good deedes, let vs labour to be found worthie, to enlarge somewhat the shining of heauen. If we cannot be gold, if we cannot be pretious stones, yet let vs be in stead of siluer, on-ly let vs not be turned into that matter, which fire may consume, that we be not found to be wood, hay, or stubble, let vs be euen the last in goodnes, not the first in euill. * And as worldlie riches increase, when euery small gaine is

** By often ad-
ding a little
to a little,
there will arise
a great heape,
as wittily said Hesiodus,*

*Εἰς ἴδρ' καὶ καὶ ὀλίγον ὅτι σμίκ-
ρον γὰρ γίγνεται,
καὶ δαμά τὸ δ' ἑσθλὰς τὰ χα-
καὶ μίχα καὶ τὸ γίγνεται.*

*Small good
works conui-
ned with faith
& repentance
go not without
reward.*

** Matt. 10.*

*regarded: so it fa-
reth in heavenly
riches, in increa-
sing the which no*

little good deede must bee con-temned. Surely it is an absurditie, (seeing our Iudge doeth not denie a reward for * a cup of cold water,) for vs to saye, that vnles we do great things, it will be nothing auailable. Yea this more I adde, that he that despiseth not small and little things, will by lit-
le

le & little come to great things,
and * he that contemneth small * Ecclus. 19, 1
things, (which concordeth with
the Scripture.) shall fall by little
and little. And therefore I thinke
for this cause, our Lord and Sa-
uioꝛ did ordeine for small things
great rewardes. For what is lesse,
than to visit the sicke? And yet
for this small worke, he hath laid
vp a great rewarde. And againe,
what is so easie, as to giue the
hungrie bread, the thirstie drink,
the naked raiment, and to seeke
out him that is shut vp in prison?
Yet these things that be so little
and small, he reckeneth so great,
as that he accounteth them mi-
nistred not to man, but to him-
selfe, and for them hath promi-
sed the celestiaall kingdome.

Wherefore (most dearely be-
loued) enter, enter the waie to
eternall life, and put on againe
* the yoke of Christ which is ea-
sily, but the wings of him that flieth. For birds haue bur-
dens of their feathers, which on earth they beare, and
when they are borne into the heauen. *Augustin.*

ly,

fy, and his burden which is light, recouer the vertues of thy mind, make thine ende like to thy beginning, let not the treasure of spirituall graces, gotten by such labour, decaie; and they will verily perish, if thou persist in euils, & exasperate the wrath of God against thy deedes. But before thou lose much of thy treasure, and before thy manured field be surrounded with hurtefull deluges, if thou exclude the entrance, and stop the ouerflowing of sinne, thou maist bring it againe to his pristine fertilitie, and by husbanding make it very battle.

Arise therfore, arise and shake off the dust from thee, arise from the earth, and straightway (believe me) thine enimie will be afraid. For he threw thee downe, as though thou shouldest neuer rise vp, but if he shall see thee to rise from the earth, and lift thine eies towards the heauens, incontinent thy boldnes wil out-courtenance

tenance him, * & the more ready thou art, the more fearefull he wilbe, and the more thou presumeft, the more fraile and infirme thou makeft him. Think also on this, that the more hardnesse God shall indue thee withal, the more hee will weaken both his boldnesse and might.

If so be thou haue affiance in my words, me thinketh I see towards thee the mercy and aide of God, but thine aduersarie to be affrighted by reason of shame and confufion. Me thinketh I perceiue now in my mind, that with all gratefulnes and fauour euery virtue allureth thee to hir, hold on then earnestly, labour chearefully, runne forward willingly. Thou shalt find no want of me in that I can, but I will still reason with thee in speech, I wil continually exhort and stir thee

vp,

* Resist the diuell, and he will flee from you.

Jam. 4. 7. If

one flie the diuell, he is a lion: if one resist, he hath (for he is Beelzebub, that is, a god of flies) no more power than a weake flie: according to the old verse,

Hostis non laedit, nisi cum tectatus obedit,

Est leo si cedis, si stas quasi musca recedit.

vp, both present with lively
 voice, and absent with letters.
 Albeit I perswade my selfe, if
 thou gladly read this I haue
 now written, there will be
 no cause, why thou shoul-
 dest seeke for far-
 ther medi-
 cines.

Deo soli sapienti,
 laus & gloria.

Lor
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To the Christian Reader.



I *F the wicked
woulde ear-
nestlie consi-
der, the terri-
blenes of the
daie of the
Lord, it must needes be, that
they woulde either wholie re-
nounce sinne, or at least, not so
much be delighted therewith.
Which Chrysostome right wel
perceined, for that so copious-
ly, so linely (as it were with a
pencile) he depainteth that
day and time. On the other
side, to ponder equally the re-
wardes*

wardes that in heauen abide
 for them, who in this life see
 chiefly the setting forth of
 Gods glory, and the benefiting
 of their neighbor, who bewail-
 ing their sinnes with true and
 unfeined repentance, by the
 hand of faith lay hold on Gods
 promises, auaieth not a little,
 to the abandoning of sinne and
 iniquitie. Wherefore (gentle
 Reader) in the sentences fol-
 lowing I haue used this order,
 that those which appertain
 to the seconde comming of
 Christ, and the punishment of
 the vngodly are set first, in
 the seconde place those that
 shew the ioyes of the world to
 come, and in the last roome
 those that teach, that by faith,
 sincere repentance, and amen-
 dement of our liues, we may
 inioy

enjoy that heavenly blisse. My
petition to thee is this, that
thou daine to accept my la-
bour, which if thou do, I shall
be occasioned to iudge my tra-
uell well bestowed. The Lorde
of his mercy grant, that, sith
wickednes neuer more aboun-
ded, nor men neuer lesse re-
membred the comming of
Christ vnto iudgement, we
may hartily repent vs of our
sinnes, bicause the wrath of
God hangeth ouer our heads:
and that we may, as good
Christians, liue woorthy of our
vocation, (lining so as though
euery one particularly should
say, with that holy man Saint
Hierome, as often as I re-
member that day, euery mem-
ber of my body quaketh: for
whether I eate, or drinke, or
do

To the Christian Reader.

do any thing else, me thinketh
 alwaies that dreadfull trum-
 pet soundeth in mine eares.
 Arise O ye dead, and come to
 iudgement,) bicause the last
 houre is at hand. Amen.

As desirous of thy pro-
 fit, as of his owne, in
 the Schoole of Christ
 Iesus, R. W O L.

OENIPODES.

Non cistæ, sed
 pectori.

Sentences collected

out of the Fathers works,
which haue such agreement
 with the former Treatise, as
that they are not
 vnfit for this
 place.

Of the punishments of hell,
 and the day of iudge-
 ment.



IN that terri- *Bernard in*
 ble houre of the *spec. pec.*
 death of a wret-
 ched sinner, im-
 mediately there
 will come euill spirits (like roa-
 ring lions) to snatch away their
 pray. Then sodainely shall ap-
 peare the horrible places of tor-
 ments, the Chaos and obscurity
 of darkenes, the dread of misery
 and confusion, the terror of that
 fearefull mansion, where is the
 place of weepers, where is the
 place of groners, where is the
 voice

voice of them that crie, WO,
 WO, Wo be to vs the children
 of Euah! When the miserable
 soule departing from the body
 shall heare, see, and feele these
 and semblable thinges, yea a
 thousand times worse than may
 be spoken, in what (I pray,) how
 great, and how wonderous feare
 & trembling shall she be? What
 toong can vtter it, what booke
 declare it? What will now auaille
 the boasting of knowledge, the
 pomp of the people, the vanity
 of the world, the greedines of
 earthly dignity? What shal then
 auaille the appetite of riot, deli-
 tiousnes of meate, exquisite
 drinke, curiositie of garmentes
 nicenes of the flesh, gluttony of
 the belly, superfluousnesse of
 foode, surfetting and drunken-
 nes, curious building of houses,
 possession of terrene goods, scr-
 aping together of prebends, hoord-
 ing of riches? Whether can
 these thinges deliuer the wret-
 ched soule of a man from the
 mouth

outh of the headious and horrible lion, that is, from the iawe the cursed dragon.

When that cunning deceiver, that sonne of iniquitie, that most eager enimie of our soules, shall miserably and dreadfully teere with thy soule, how wilt thou be able to abide the fearefull sight of his terrible countenance, the intolerable stinke of his mouth, the brimstone-like flames of his eies? How then wilt thou be of force to abide so great feare, of so horrible a beast? Be assured, that the feare of his dreadfull presence, excelleth euery kinde of tormentes, which may be deuised in this world. At which the Prophet quaking betooke himselfe to prayer, saying, heare my prayer O God when I call vpon thee, deliuer my soule from the feare of the enimie. He saide not from the power of the enimie, but from the feare of the enemy. But alas! my brother, if the sinnefull soule

Idem ibid.

soule be so much, and so great
daunted at the sight onely of
than, how great confusion
how great horror, how great
fiction and how great lamenta-
tion shall she haue, through
touching and tormenting?

*Hierom. ad
Heliod.*

When the Lord shall be about
to iudge the sorrowfull world,
shall make a great noise, and
kindred shall strike the breast
another kindred. The kinges
once most puissant, shall stand
without a garde, foolish Pla-
to with his schollers shall be
brought forth, then Aristotles
arguments shall not be pro-
table, when that sonne of the
poore woman which exercised
a craft shall come to iudge the
endes of the earth.

*August. lib.
3. de symb.*

That iudge is neither pre-
sented with fauor, nor moued with
pittie, nor bribed with money,
neither wil he be appeased with
satisfaction, or repentance. Here
let the soule deale for it self
while it hath time, as long as

there
cause
iustice
In
when
need,
Apost
shall
maie
bare
iust
the g
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O
be o
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there is a place for mercy, because there will be a place of iustice.

In the last daie of iudgement, *Greg. hom. 15.*
when the heauens beeing opened, the Angels ministring, the Apostles sitting together, Christ shall appeare in the seate of his maiestie, all the elect and reprobate shall see him, that both the iust may reioice without ende of the gift of their reward, and the vniust euer lament, for the reuengement of their plague.

On the right hand there shall be our sinnes to accuse vs, on the left hand infinite diuels, beneath the horrible confusion of hell, above an angrie Iudge, without the worlde flaming, within our conscience burning, there scarce the iust shall be saued. Alacke wretched sinner, whither wilt thou flee? It is impossible to be hidden, intollerable to appeare.

The ioie of the time present must be so vsed, that the remembrance of the bitterness of the
Greg. hom. 32.
G iudge-

iudgement to come, may neuer
depart from vs.

Of the ioyes of heauen.

*Aug. lib. de
morb.*

SO great is the beautie of
righteousnes, so great is
the sweetenes of the ever-
lasting light, that is, of the
immutable wisdom, that al-
though we might not carrie it
more than one daie, for this
long innumerable yeeres of this
life replenished with delights &
abundance of temporall goods,
were not without cause and rea-
son to be contemned.

*Idem lib. 3.
de symb.*

We can easilier tel what there
is not in that eternall life, than
what there is. There is not death,
there is not mourning, there is
not wearines, there is not weak-
nes, there is not hunger, there is
no thirst, no parching heate, no
corruption, no lacke, no sorrowe,
no sadnes.

*Idem de viil.
agen. panis.*

Make haste thither, where
you may liue for euer. For if you

so

So loue this miserable and transitorie life, wherein you liue with such labour, and wherein by running, traueilling, sweating, breathing, thou scarce get things necessarie for the bodie: how much more ought you to loue the life everlasting, where you shall susteine no labour, where alwaies is great quietnes, great felicitie, happie libertie, happie blessednes, where shall be fulfilled that the Lorde spake in the Gospell, Men shal be like the Angels. And that, the iust shall shine, &c.

Temporal life compared with eternall life, is rather to be called death than life. For the dailie fainting of corruption, what is it els, but a certaine longe continuance of death? But what tongue can tell, or what vnderstanding conceiue, how great those ioyes are of that supernall citie, to be in the assemblie of Angels, with the most blessed soules to stand by the glorie of the Creator, to behold in presence the face of
Greg. in homil.
 G 2 God,

God, to see that immeasurable light, to feele no pangs of death, to inioy the gift of euer-induring incorruption.

Against despaire.

*Aug. in lib.
de symb.*

THE theefe acknowledged, Peter denied. In Peter there is shewed, that no iust mā ought to presume of himselfe: in the theefe, that no wicked man being conuerted, should despaire. Therefore let the good feare, least he perish through pride, and let not the wicked despaire through much naughtines.

*Idem de util.
agen. pan.*

Let none despaire of Iudas the traitor; not so much the hainous wickednes which he committed, was the cause of his eternall destruction, as the despaire of forgiuenes.

*Amb. sup.
Luc. lib. 2.*

Let none distrust, let none in the priuitie of his old sinnes despaire of the rewardes of God. God knoweth how to change his deter-

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determination, if thou know how
to amend thy fault.

Let no man despaire of pardon, although about the ende of his life, he be turned to repentance. God iudgeth euery one according to his end, not according to his life past.

To commit some foule offence is the death of the soule: but to despaire, is to descend into hell.

Of Repentance.

IF I proffer thee golde, thou saiest not, I will come to morrow, but at the instant thou requirest it, none prolongeth, none maketh excuse: the redeeming of our soule is promised, and none maketh haste. Conuersion is neuer too late, the theefe went from the crosse to Paradise.

There is greater ioy in heauen of a sinner conuerted, than of a righteous man that standeth: for a captaine also in war loueth

that souldiour more, who being returned from flight hath valiantly slaine his foe, than him, that neuer fled, and hath neuer done any manly act. So the husbandman loueth more that ground, which after thornes yeldeth foorth plentifull corne; than that which neuer had thornes, and neuer bare a fertile graine.

*Ambr. ep. 3.
ad Simplicianum.*

In nothing to sin is onely the propertie of God, it is the propertie of a wise man, both to correct his fault, and to repent for his sinne.

*Hierom. in
quod. serm.*

With God not so much the measure of time, as the measure of griefe preuaileth, not so much the abstinencie of meats, as the mortification of vices.

*Isid. lib. 3. de
sum. bon.*

Repentance is the medicine of our wound, the hope of salvation, by which sinners are salued, by which God is prouoked to mercy. The which is not weighed by time, but by deepnes of lamentation and teares.

O repentance, what new thing shall I speake of thee? Thou loo-
 fest al things which are boundē,
 thou openest all things which
 are shut, thou mitigatest all ad-
 versitie, thou healest that is bru-
 sed, thou enluminest that is con-
 founded, thou encouragest all
 that is out of hope.

*Cyprian. de
 land. pan.*

Be not negligent bicause the
 Lord forbeareth you when you
 sin, for how much the longer he
 waiteth that ye amend, so much
 the more greuously will he pu-
 nish, if you be negligent.

*Aug. in lib.
 de util. pan.*

Better is a little bitternes in
 the cheekes, than a perpetuall
 torment in the bowels.

*Idem de 10.
 chordis.*

Although the theefe was par-
 doned in his latter end of all his
 sinnes, yet he gaue not an exam-
 ple to them that are baptized to
 sinne, and perseuer in euill. For
 then he was first baptized with
 the baptisme of the spirit, in that
 then first he professed Christ.

Id. de pan.

The sweetenes of the apple
 recompenceth the sowrenes of
 the

*Hier. super
 Matt.*

the roote, the dangers of the sea for hope of gaine delight vs, the hope of health asswageth the griefe of Physicke. He that desireth the kirkell, breaketh the nut, and he that will be partaker of euerlasting goodnes, repenteth.

*Chrys. in ep.
ad Heliod.
Monach.*

It is no great matter to fall in wrestling, but to lie when one is cast downe. It is not deadly to be wounded in battle: but after the wound is inflicted, through despaire to be cured, to denie a plaister to the bile. And oftentimes we see wrestlers crowned, after often slides, and manie downe-casts. We see also a soldier after many flights to be a stout man, and to ouercome him that discomfited him.

*Aug. de spir.
& anima.*

Behold the kingdome of God is to be solde; buy it if thou wilt. Neither thinke of some great thing for the greatnes of the price, it is woorth so much as thou hast, seeke not what thou hast, but what maner of bodie thou

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thou art. This thing is woorth so much as thou art, giue thy selfe and thou shalt haue it. But I am euill, thou wilt saie, and happily it will not receiue me, by giuing thy selfe vnto it thou shalt be good.

That repentance is in vaine, *Idem in soliloquijs.* which afterward a fault polluteth, lamentations profit nothing, if sinnes be doubled. It auaileth nothing to craue pardon of euils, and anew to commit euils.

He that knocketh his breast, *Idem in quadam sermone.* and correcteth not himselfe, strengtheneth his sins, and doth not take them away.

NAZIANZENS.

Ὁ μὲν ἄλλος μὲν πύζειν ὁλοκαύτει,
ἑαυτὸν καὶ σὺ μὲν δὲ ὁρᾷς ἄλλῃ γάλα.

Skubi chalcógraphus situbâris lector amice,

Da ueniam, lapso sic pesis ipse tibi.

FINIS.